

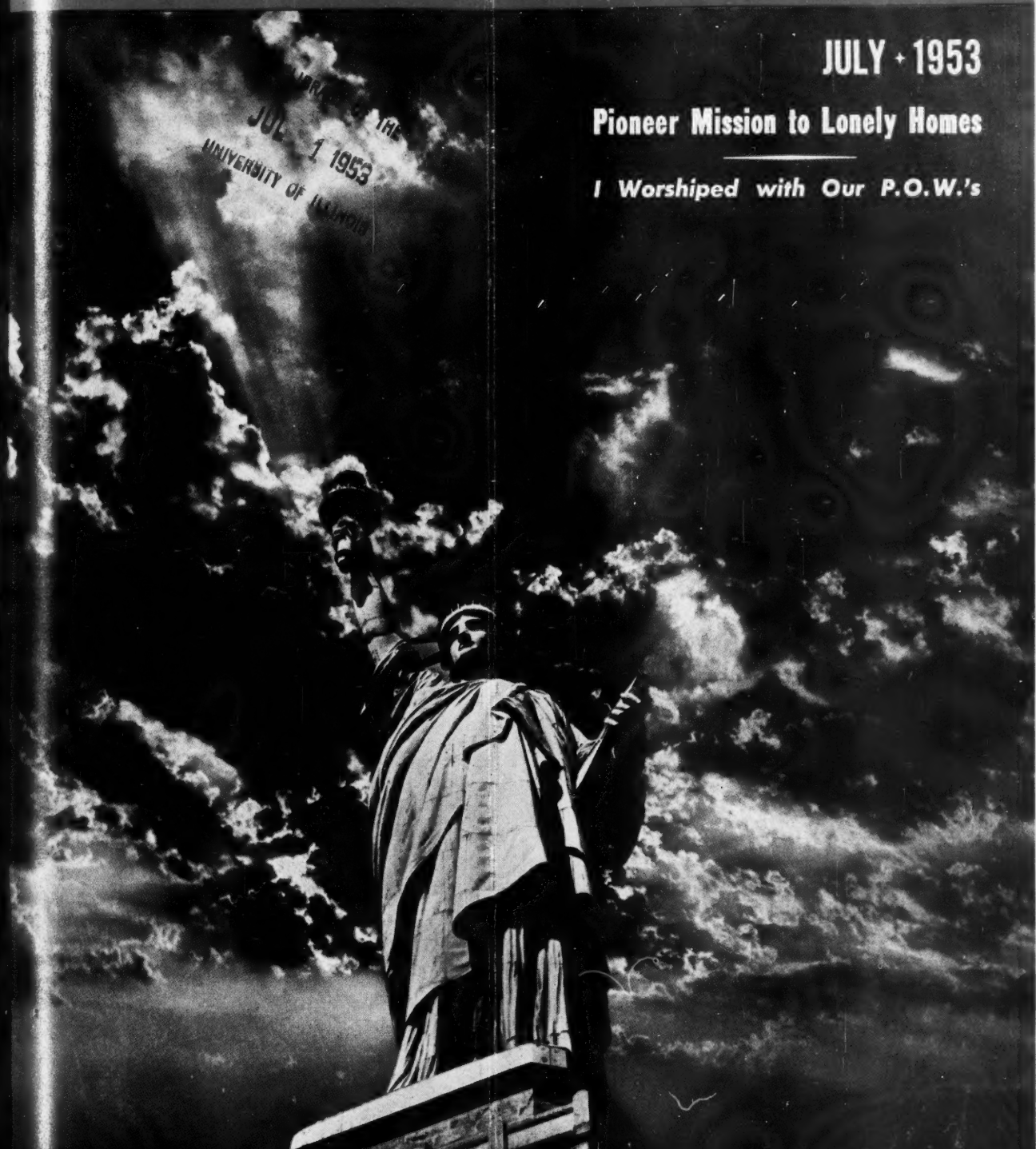
# Moody

## MONTHLY

JULY • 1953

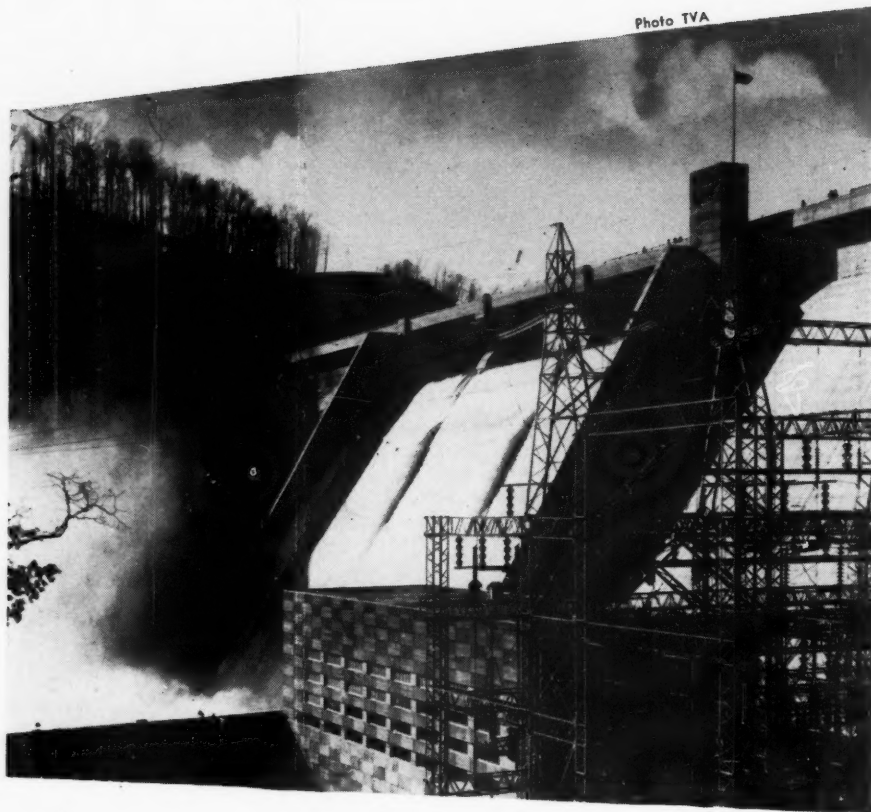
Pioneer Mission to Lonely Homes

I Worshiped with Our P.O.W.'s



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# Moody Monthly

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions, inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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**Vol. 53**

**JULY, 1953**

**No. 11**

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**Cover Photograph by H. Armstrong Roberts**

**Youth Supplement cover by Rudy Vetter**

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**July, 1953**

## In This Issue

**H**OW would you feel next Sunday morning if you found yourself bouncing along a Korean country road on your way to attend a church made up of ex-Communist soldiers? That was precisely the experience of UN Correspondent Douglas Bushby which led to his sending us the manuscript which is this month's lead article. We think you'll find this one of those interesting articles which takes you into the kind of situation most of us seldom see firsthand.

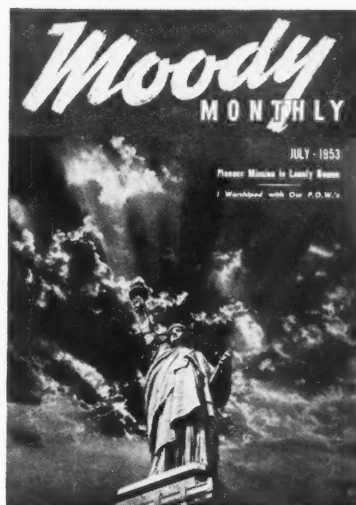
Correspondent Bushby, by the way, writes from the point of view of an evangelical Christian with a definite burden for those in Korea—both our own servicemen and the Koreans themselves.

► These are days in which the average Christian wonders about the course of human events—about peace and war and judgment, and the hand of God on the affairs of men. If you have been thinking about these things, you're probably prepared to enjoy and profit from Arthur Hedley's timely article, "Sin and Judgment in the Light of History." We think you'll find it points the way toward Christian poise and understanding at a time when these are greatly needed.

► If you began the article, "Know-How for Better Teaching," last month, be sure to follow through with the installment in this issue. This is material in capsule form which every teacher should read and keep.

► And a final word about "God's Refining Fire." This is a summary Bible study of the Book of Job. The many who enjoyed the brief study on the Epistle to the Hebrews some months ago should find this article of equal interest.

## THIS MONTH'S COVER



★ On July 4, 1886, the Statue of Liberty was dedicated as a gift from the people of France to the United States of America. Placed high on a pedestal on Bedloe's Island in New York Harbor, it has lighted the way to happiness and freedom for a host of people from distant shores.

The Word of God is also a beacon light which reaches out to the souls of men, saying, "Come unto me all ye that labor and are heavy laden and I will give you rest."



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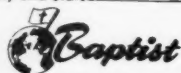
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MRS. WILLARD ALDRICH

### "Old Man River"

**T**HE great river was beautiful that sunny afternoon and the whole family reveled in the sight.

The mighty Columbia . . . how great its depths, how majestic its falls and how deceiving its look of calm! It flowed along easily, nudging in close to the bank here, slipping along swiftly there, while bearing lightly the dozen or more boats riding its crest.

There are days when the grayness of the river reflects the blackness of the skies and the wind whips up a froth on scudding whitecaps. On those days the river demands and receives the respect of those who know its stormy moods.

But today was different. The river looked almost kindly and surely friendly to the eyes of the children as they drove along. "My, it's beautiful today," one of them remarked, echoing the feeling of them all.

"I sure wish we had a boat!" Mommie,

This monthly feature appears simultaneously in *MOODY MONTHLY* and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash. A collection of these articles is published in book form under the title, *Musings of a Mother*. Copies may be obtained for 35 cents each at your Christian bookstore or from the Moody Bookstore, 820 N. LaSalle Street, Chicago 10, Ill. (Add 15 cents to mail orders for postage and handling.)

## How's Your Bible I.Q.?

### WHO SAID IT?

By Ollie James Robertson

Underscore the name of the person who gave the quotation.

1. "Am I my brother's keeper?" (Paul, Cain, Pilate) Genesis 4:9
2. "The law of the Lord is perfect, converting the soul." (Abraham, Jacob, David) Psalm 19:7
3. "He that is not with me is against me." (Jesus, Peter, Herod) Luke 11:23
4. "What must I do to be saved?" (The eunuch, the jailer, the sorcerer) Acts 16:30
5. "Sun, stand thou still in Gibeon." (Samson, Jonathan, Joshua) Joshua 10:12
6. "Oh my Lord, I am not eloquent . . . but I am slow of speech, and of a slow tongue." (Job, Peter, Moses) Exodus 4:10
7. "Who art thou, Lord?" (Ananias, Paul, Joseph) Acts 9:5
8. "Where is he that is born King of the Jews?" (Herod, shepherds, Wise Men) Matthew 2:2

7. Paul. 8. Wise Men.

ANSWERS: 1. Cain. 2. David. 3. Jesus. 4. The jailer. 5. Joshua. 6. Moses.

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who had a sudden vision of children swinging from spar and boom, was glad they didn't. But she kept her opinion to herself.

"Wouldn't it be fun to go swimming off that bar?" shouted another one, and they all turned to gaze before the car hurried them out of its sight. "It doesn't look very deep or swift there. I'll bet I could swim from the bank over to the bar . . . easy."

"I'll betcha Daddy could swim across the whole thing, couldn't you, Daddy?"

"I'm not so sure, son," he replied. "That old river is treacherous: every year it claims several for its own. I'm not so sure I'd try it."

"I wouldn't be a-scared," boasted one. "I could float and rest every so often."

"Oh yeah!" echoed the rest. "That's what you think. You're not as good of a swimmer as Daddy."

On they drove, arguing the question, commenting on the scenery, and enjoying that old river, coiling, surging and thrusting its way to the sea.



Mommie noticed the sign as the car whizzed past, and soon there was a similar one. Quickly she read:

**DANGEROUS!**

*Do not swim here unless  
you are an expert swimmer.*

The children had noticed the signs and when the third appeared, they turned to read it, remarking "Dangerous! What's so dangerous about that? It doesn't look dangerous."

"Yes, but you can't see those twisting, pulling underwater currents, nor can you see the deep river-holes," Daddy said. "See those swirly, flat round places on the water? They mean trouble."

"Well, it doesn't look dangerous to me," and the speaker sniffed airily, confident of her own ability.

No one could prove his claim to strength and skill, so they all stopped arguing and sat back to enjoy the river as it turned and rolled, shouldering its way along the river bed.

"You know," drawled Jon, "you know, that river is sorta like the world. Lots of things in the world look so safe and beautiful for Christians to do but they're dangerous underneath—like the river." And the thirteen-year-old philosopher was quiet.

So was Mommie, but her mind followed his train of thought. There is a plain warning in the Scriptures: "Love not the world, neither the things that are in the world" (and there are so many things that appear to be so beautiful, so desirable . . . but underneath there are surging currents and every year they claim some for their own).

"If any man love the world, the love of the Father is not in him." (Can God have first place in our hearts if He is crowded out by the love of the world?)

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (Does "keeping up with the Jones's" hinder us from keeping up with God's plan and blessing for us?)

"And the world passeth away, and the lust thereof" (all those beautiful things we strive for and determine to possess); "but he that doeth the will of God abideth forever" (I John 2:15-17).

Old Man River, you've a lesson to teach: may we have the wits to learn it!

**HIS WILL FOR ME**  
**Philippians 3:12**

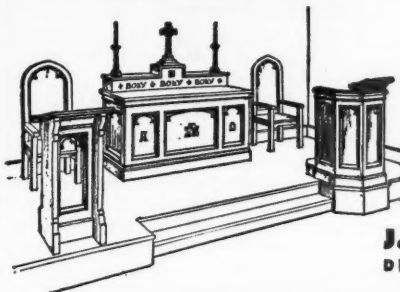
One sincere wish, one strong desire  
Burns within me as a fire:  
That I may apprehended be,  
And, being apprehended, see  
His will for me.

I will not fake, I must not guess,  
Nor consent to ought that's less;  
For if His "Well done" I would gain,  
I must not labor thus in vain,  
His purpose feign.

Dear Lord, I lay my sacrifice—  
Soul and body, as the price—  
To prove Thy will and see it plain,  
To grope in darkness not again.  
Thy purpose reign!

—Glenn E. Smith

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## Our Moody Readers

### Fearing God

Thanks for "Your Children Should Fear God" [April]. I know from personal experience that where fear of God is lacking, there will be bondage to man. My early faith was lost at a denominational boarding school, and trust undermined by living in a nominal Christian home. It took fifteen years for the Lord to win me back, and while the painful experiences of those years no doubt did much to teach me to walk in His ways, I do not think they would have been necessary had faith (trust) been mixed with fear. Children recognize the difference, without understanding it, in those who possess Christ.—Miss H. M. Whiteley, Huddersfield, England

### Stirring Race

I believe your article, "Missions' Race Against Time," [April] will help many catch a new vision of the tremendous challenge of the foreign mission field... I have never to my remembrance read an article on foreign missions quite as stirring.—William H. Sakwitz, Springfield, Mo.

### Useful Stories

A letter from Lebanon, Pa., [April] criticizes MOODY MONTHLY for running the story, "The Tanglewoods' Secret" because it is fiction. How did our Lord teach during His earthly ministry? He taught mostly by illustration or parable. A parable is a story in which some truth is made simple and plain.

I have read "The Tanglewoods' Secret" and buy copies of the book to give away to children who will not only enjoy it for the story but also cannot help but see the great Bible truths so wonderfully presented by this author. May I suggest you run the companion story, *Treasures of the Snow*, by the same author. These books should be in every home where there are children.—Harriet I. Fisher, Waterloo, Iowa

### Readers' Choice

Your April cover ["April Showers"] is very beautiful in its rustic and truly enchanting detail.—E. M. Bidwell, New York, N.Y.

"Look Ahead in Your Sunday School Work" [January] is especially fine.—A. H. Kean, Devon, Pa.

### The Children's Story

Our little girls were thrilled to have a story of their own in the last issue of MOODY MONTHLY. Now it is partly their magazine. We would like to see more such stories. They are a help to parents in the moral teaching they give.—Mrs. Raymond E. DeVoe, Littleton, Colo.

I have a little girl 4½ years old and I'm sure the story ["When Mother Forgot," March] did her good. She may not have grasped the whole thing, but she did say it was wrong for Billy to play in church. I'd like to see more of these stories for boys and girls.—Mrs. James Keck, Nampa, Idaho

Please keep Aunt Theresa's stories coming for the children. I've wondered for years why the children were forgot-

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ten in your good magazine.—Pastor John Witmer, Hazard, Ky.

#### Something Missing

Have you eased out the sermon outlines ["Outline and Illustration"]? Have had so many suggestions from them, clipped them for years and have a special binder for them, so I miss them.—Rev. John M. Jordan, Curlew, Iowa

Do other readers miss this department? Would outline and illustration material presented as short features throughout MOODY MONTHLY be equally useful? The editors will appreciate your comment.

#### Our Men in Service

What Chaplain Park says [in "Two G.I. Pictures," News Report for May] is true. I know, for I was an infantryman in World War II in Italy, France and Germany and I did the same. I was converted four years ago, and as a Christian I look back with regret to this time when I was a combat soldier.—Clifford J. Martin, Gueydan, La.

Reader Martin is all too right—but thank God for men in service whose thinking is typified by the following letters:

Here in Korea we don't have too much reading material and what we do have offers very little of the kind of Christ-centered writing found in MOODY MONTHLY. I am trying to be a soldier for my Lord while I am serving as a soldier of my country, and your magazine helps me to do that.—Joe W. Nayberry, 72nd Tank Bn., Korea

It is so easy to turn our backs on God at times, but MOODY MONTHLY is the inspiration needed for turning us back to spiritual paths.—2nd Lt. Gerald E. Clark, USMC, Quantico, Va.

#### HOW SCOFIELD "POINTED"

Many years ago, while preaching in Dallas, Texas, I called on beloved C. I. Scofield at his office. He was absorbed as usual in Bible study. After our talk, he made me come home with him to dinner.

Now, dear Dr. Scofield was absorbed, as few Bible students become, with the things of Scripture!

After the blessing at the dinner table, Dr. Scofield's wife said to me, "Mr. Newell, when my dear husband comes alone to dinner, he asks the blessing, and then often doesn't say another word! He is thinking about Bible questions all the time, and, thinking away, if he wants anything, he just points to it! What can I do to make him stop pointing, and talk to me?"

Dear Dr. Scofield glanced at me with a faraway smile, and then went back again to thinking of Scripture!

Well, I am not prescribing pointing to you. But, ah, that we might become like beloved Scofield, as absorbed in Scripture as was he!

—William R. Newell

#### TWO GREAT PARADOXES

1. To have no use for Christ—and still consider oneself guiltless!
2. To fail to be on speaking terms with God—and still expect to live with Him some day!

—Jack Madahglian

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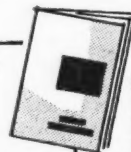


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# Editorials

## Who is to Blame for U.S. Corruption?

A New York lawyer by the name of Wormser has written in the *American Bar Association Journal* about current societal change in America as initiated through the government. He stresses the fact that the United States is a democracy after the Jeffersonian model rather than the complete democracy of Rousseau. It labors to protect minorities and sets up systems of checks and balances which provide such protection. The rights of individuals are guarded; the areas of authority of both the state and federal government are defined. The definition of these rights—by passing on constitutionality—is the responsibility of the Supreme Court. To maintain the delicate equilibrium involved there is a careful separation of powers among the three branches of government: legislative, executive and judicial.

From these facts the writer turns to his evaluation of present sociological and economic changes instituted by the government. His concern is that our present reformers, so zealous for even good objectives, use methods to obtain them which break down the safeguards of Jeffersonian democracy. He sees the resulting bureaucracy as costly, as breeding political corruption and as setting up social pressure to avoid the law.

Such matters are of concern to us, but the author gets to a field in which we have vital concern when he speaks of our national morals.

"Perhaps the most serious result . . . has been a decline in public and private morals. We see this in international affairs where we have used the same method as in much domestic reform: to achieve an end we have ignored the immorality of a means . . . Nor is it only in international affairs that we have suffered moral decay. It is not a coincidence that . . . our domestic morals, public and private, have declined. The unrealistic attempts to equalize us by taxation have made criminals of countless Americans. Take a private Gallup Poll of your own to ascertain how many of your friends, business associates, cheat on their income tax returns. One man put it to me that his falsifications on his tax returns were merely 'white lies' . . . Nor must you imagine that this dishonesty is confined to the wealthy or to the so-called reactionary opponents of egalitarianism . . . Nor is it accidental that so much corruption has appeared among governmental officials."

We do not doubt the premise that certain national sins may go unheeded and unchallenged because national conscience is drugged by an easy acquiescence to personal benefits for all. It may be that some politicians have deceived people as to who ultimately would really pay the bill and who really would be the boss. But we believe our calling gray (and even black) white in the moral realm stems from something more than political leadership.

Unbelieving secular critics, plus social gospellers who are modernists, make a strong team to turn America from the faith of our fathers. If—as they teach—truth is relative, if we do not have a divinely revealed standard

of right and wrong, if there is no God who punishes sinners forever, why shouldn't we base everything on expediency and laugh at the dupes? Why shouldn't we feather our own nests at public expense?

The fact of the matter is that modernism cannot supply a dynamic ethic any more than atheism. Modernism may keep its respectability a little longer, but ultimately it is its own nemesis. Man basically does not need a change of environment (we are not opposed to such reforms, but point out their insufficiency); he needs a new heart. Nothing less than miraculous Christianity—the New Testament kind—is needed. Let us keep at the business the Lord has left us here to do!

## A Disheartening Sign in Washington

All of us who love our Lord and Saviour Jesus Christ cannot help but be thankful for evidences of a concern for spiritual things as evinced by certain of our senators and representatives gathering in Washington, D.C., for early morning prayer. We also rejoice when word comes to us that the President of the United States has joined with them at a breakfast prayer meeting. We earnestly hope that this interest in things spiritual, which we believe stems from a sincere confession of the need of God's help, of God's leading, of God's blessing, is truly in the name of our Lord and Saviour Jesus Christ. We have reason to believe that there are those who do love the Lord and who do mean business in seeking to ascertain His will.

However, amidst this word that has come to us, there is a disconcerting note in that certain members of Congress are designated as incorporators of the Capitol Hill Club. This club which is announced as a swank new leisure club for lawmakers has had granted to it a liquor license by the Alcoholic Beverage Control Board of the District of Columbia. Actually the item which has recently made news is not the initial permit that was granted—for it is reported that the initial permit was granted without public notice or hearing—but its renewal.

The observation has been made that this club with its liquor facilities is the first such establishment located in the immediate proximity of the Capitol since before the prohibition era. As a matter of fact, it is evidently the first such club ever directly sponsored by members of Congress. The news item says that Representative James P. Auchincloss, a Republican from New Jersey, is president of the club, and that there are a number of Republican members of Congress among the incorporators.

If there was ever a day when we should return to the faith of our fathers, and when we should know something of sobriety in the councils of government, this is the day. Decisions arrived at over glasses of alcoholic beverage do not commend themselves to many of us as being possessed of keenness of judgment or of spirituality and moral concern. We want to add our voice to church and temperance leaders who are expressing concern and asking that this liquor license be discontinued.

## That Hollywood Groove

The Christian is a new creation. But sometimes the new bears a striking resemblance to the old. And frequently the principal objective of the new creatures seems to be to obliterate everything that makes evident the difference between them and the people of the world.

It used to be thought that motion pictures were evil in themselves. The taint of the stage and the stench of Hollywoodism had so permeated the use of films that any approach to them was suspect.

Happily the production and availability of increasing numbers of excellent, clean, documentary and commercial films has in a large measure freed the use of this tool from its former stigma. Today there is evidently a growing inclination to evaluate motion pictures on the basis

of their content rather than to condemn them all because of the former unfortunate associations. And great and good use has been made of this means of presenting the gospel in recent years. But a warning must be sounded.

There seems to be a growing tendency in motion pictures to do the thing we started talking about—to remove so far as possible the distinctions between what is Christian and what is not. How like the ads for Hollywood films have the ads for Christian films become! How soon the dramatic episode and the fictional situation, the intense romantic appeal and the sensuous suggestion have slipped into the picture! How easily glamour, sensation and thrill move in to monopolize the scene. More and more the reaction is, "Wasn't he wonderful?" "Wasn't she sweet?" "What a production!" Was that the point?

And how much longer must the credit lines become? Are those whose names appear seeking most of all to lay their talents at the Master's feet or to be recognized for everything they do?

An evil besets us here. Let us be careful indeed. As we seek to use whatever means may be available to lead men to the Saviour, let us beware that the means do not lead us astray.

### No Whoop-te-do

Surprising as it may seem, it is possible to increase Sunday school attendance without the stunts, gimmicks and whoop-te-do of some of the recent contests. Proof of this is the record of the Calvary Baptist Church of Muskegon, Mich., which recently won a five-week contest with nine other Sunday schools in half a dozen different states.

The record of the Calvary church was a five-week average attendance of 948 with a peak attendance of 1157 on Easter Sunday. Its 74.4 per cent gain over its attendance during the same period in 1952 compared with gains by other competing Sunday schools ranging from 67.4 per cent on down to 13.4 per cent.

How the contest was won, however, is the interesting point. "There were no parades, no prizes of puppies or guppies, no pancake breakfasts, balloon ascensions or tree sitting," reports pastor W. Wilbert Welch in *The Fundamental Fellowship*. "Success could be attributed largely to a revival of 'every-member evangelism,' the New Testament method of reaching people ('And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ,' Acts 5:42)."

The brunt of the contest work, according to the pastor, was carried on by large numbers who gathered weekly for house-to-house visitation. These were supported by

a half-page advertisement in a local paper which made it much easier to gain entrance into new homes. A weekly Sunday school paper was also mailed out during the contest period.

Not only did the church win the contest, but a spiritual quickening was experienced in both Sunday school and church. Every week following the contest, up to the time of the pastor's report, persons at the Sunday evening service professed Christ as Saviour or acknowledged need as backsliders.

"A large number of our young people have gone to work for Christ and have found there is a thrill and a real sense of satisfaction in visitation and witnessing," the pastor adds. "Indications are that permanent gains will reach well over 150 new Sunday school attenders with the greatest gain in the Adult Department."

One more word should be added about the Muskegon church's contest methods. Realizing the danger of luring people from other Sunday schools by contest efforts, Pastor Welch kept in touch with Sunday schools in the community. To his knowledge, he says, none of these Sunday schools suffered because of Calvary's contest methods. On the contrary, two of the independent Baptist churches not in the contest broke all previous records in their own Sunday school attendance while the contest was still in progress.

Finally, what about the attitude of the persons brought into the Sunday school through such methods as compared with those attracted by personal appearance of movie horses and assorted fanfare? It would seem likely that most of them came with the conviction that there might be something worthwhile about Sunday school itself as a continuing thing rather than merely as temporary entertainment. And certainly no one could say—as children were saying in one community where nylon sweaters were being given as prizes for Sunday school attendance—"Oh, that's the place that pays you for going to church!"

### Wearing a Good Testimony

What are Christian standards of modesty in dress? In one way or another you and your family must face this question during these warm summer months.

We are thinking, of course, of very practical questions. What kind of bathing suits are appropriate for Christians? When and where should they be worn? To what extent may women especially, wear some of the other types of so-called play clothes commonly seen in public places?

There is, of course, a minimum standard of good taste. Both the world and other Christians have a right to expect that much at least of every person who professes to follow Christ. The Lord has a right to expect this and something more.

We who bear the name of Christ should be prepared to make some sacrifice if necessary to avoid the very hint of appearance of evil. This should be done not of constraint, but willingly and thoughtfully for the Lord we serve. Such a point of view will lead to shunning the kind of extremes which might in some way turn the thoughts of others toward unholy things. It will demand consideration for the convictions of other Christians.

If a mode of dress has raised a question in our own minds or may perhaps raise questions in the minds of other Christians, we shall do well to turn to something else, for in this area as others "whatsoever is not of faith is sin" (Rom. 14:23). Surely it is far better to sacrifice some small degree of personal liberty than to impair one's testimony or place a hindrance in the life of another Christian. In all such matters one should be certain that the weight of his influence, however slight it may appear to be, leads away from the evident direction in which the world is moving.

### Coming Next Month

**UP FRONT**—Beginning a new series on Worldliness by the Editor . . . plus other articles of special interest.

**IN THE STUDY**—Articles by Dr. Wilbur M. Smith, including, "Inspiration of the Scriptures and the Roman Catholic Church," "The Influence of Christian Missions in Africa," "The Tragic Failure of the Social Gospel" and "On the Ten Lost Tribes."

**YOUTH SUPPLEMENT**—"Public Relations Joins the Church" by Faith Coxie Bailey.

**ALSO** a refreshing glimpse of a work of faith from the new book, *It Happened in the Hills of Kentucky* by John Vogel.



# I Worshiped with Our P.O.W.'s



By **DOUGLAS BUSHBY**  
Special Correspondent

THE dusty brown hills of the Korean countryside were in contrast to the bright blue Sunday morning sky as our jeep rolled down the road toward Prisoner of War Camp 6. Next to me sat Chaplain Harold Voelkel, Korean missionary and first missionary chaplain to the P.O.W.'s.

We pulled up at the large gates. The sentry inspected our pass authority, we signed the record book, and then the South Korean guard opened the gate. "Could I be in a P.O.W. camp?" I thought. Yes, it was true!

† It was about 10:30 A.M. and we hurried to the large building of galvanized iron

sheeting that was used as a chapel. Already the building was full, and two Korean chaplains, P.O.W.'s, were on the platform. The chaplain and I joined them and were immediately greeted with smiles, bows and handshakes by the beaming brethren who were pastors behind barbed wire.

I looked at the audience seated on mats on the floor and then around the chapel. An old piano was proudly standing on the earthen floor. Behind it an accomplished pianist did his best to keep the tinny

music coming from the antique instrument which was woefully out of tune. The men were closing Sunday school as we arrived. There was an interval, and then the morning service began.

Around the many side windows I noticed the caps and peering eyes of inquisitive and envious P.O.W.'s who, though greatly interested, had not had courage to come to church. Still others sat outside the chapel but within hearing range.

[Continued on page 827]



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July

*A clear view of today's swift march of*

*events begins with an understanding of—*

# SIN and JUDGMENT ... in the Light of History

By ARTHUR HEDLEY

**I**N recent years we have become vividly aware of the vastness and enormity of man's sin. The terrible atrocities of Hitler and his agents in World War II and the oppression, suffering, and death of millions behind the Iron Curtain since that war have revealed unmistakably the awful depravity of the human heart. Many humanists who once regarded sin merely as good in the making and believed in the evolutionary progress of man, morally and spiritually, are now asking in pessimism and desperation, "Can the Ethiopian change his skin or the leopard his spots?" (Jer. 13:23).

Men have blamed the two world wars for the world-wide moral and spiritual deterioration, but we now see, as Dr. D. R. Davies says, "that war simply brings to the surface what is existing all the time during so-called peace. In war a society's way of life comes to maturity. The mask is thrown off, so to say, and processes hitherto camouflaged are exposed for what they are."

It is a hopeful sign that some philosophers who have done much harm by atheistic teaching are now frankly admitting they have been deceived. One of Britain's most popular lecturers, the late Dr. C. E. M. Joad, professor of Moral Philosophy at London University, tells in the essay "From Sunlight to Shadow" how he came to abandon his old idealistic view of sin.

"What brought matters to a head," he says, "was the fact of evil. Like most of my intellectual generation, I was trained to regard evil as a product of circumstances. The inference was obvious, remove the circumstance by Socialism or by the psycho-analyzing of teachers and

parents, and you would abolish their by-product, evil.

"I can believe this no more," he continues, "The evil in the world is too widespread and obtrusive, our noses are being rubbed too firmly in it, to enable us to take any longer so easy a view of its nature and origin. Is all the torturing and murdering and persecuting and raping that disgraces contemporary Europe to be dismissed as a by-product of the poverty or the psychological maladjustment of young men born in Germany thirty years ago? It seems unlikely. Evil, then—there seems no escape from the conclusion—is *endemic* in the heart of man. But to believe in the reality of evil, and to have no resource against it, save such as lies in the sporadic effort of one's will, and the slender integrity of one's judgment, that is for me a frankly *intolerable* position."

He then goes on to state that the fact and permanency of evil compel him to believe in God who, ultimately, by a sovereign act of grace will destroy sin forever.

✦ OUR awareness of the enormity of sin has become more vivid in this fearful atomic age. No lively imagination is needed to conjure up the kind of world which would emerge from an atom-bomb war. It is too awful to contemplate and we try vainly to dismiss it from our minds. But we need to remember that the problem of sin is not different in kind from that which confronts us in peace. Biblical and secular history shows that sin in its grossest forms has overshadowed the life of every generation.

In the Bible we see how God's chosen people, upon whom He had lavished His love, were guilty of the foulest sins—treachery, idolatry, immorality, covetousness, bribery, violence. The prophets reveal a state of universal self-indulgence, lawlessness, corruption and greed. They issue, in God's name, warning after warning of impending judgment, but all to no avail; for "they mocked the messengers of God, and despised his words, and misused his prophets, until the

wrath of the Lord arose against his people, till there was no remedy" (II Chron. 36:16). The apostle Paul likewise gives a terrible picture (Rom. 1:24-32) of the notorious wickedness of the Gentile world in the first century.

The evils so prevalent today are not new, they are hoary with age. Even war reveals no new phase of moral evil. Every sin today has its counterpart in biblical history. "There is no new thing under the sun" (Eccles. 1:9); what is new is the scale of sin. The sins of the heathen seem insignificant compared with the sins of so-called civilized nations. Today individual acts of violence, murder, cruelty are so commonplace that we easily dismiss them from our minds as unrelated to us as individuals.

When a boy, living in London, I used to be awakened and terrified in the night when a man with a deep sepulchral voice would cry out in the street near midnight, "Another shocking murder!" and people would buy a paper at double the usual price to learn the details. Murders are so common today that they make little impression on the public mind. It is sin in its quantitative aspect, its power to destroy a whole town and a quarter of a million inhabitants in a moment of time, which alarms, shocks and stuns us.

✦ THERE is, however, another aspect of sin in our day which is more important and alarming to the thoughtful, discerning believer. We now see that the sheer volume of evil in the world today may *disrupt our moral judgment and destroy our sense of moral and spiritual values.*

Men and women seem to have lost the sense of sin, of accountability to God. Divine judgment has become an alien, unfamiliar idea, and it is difficult to make people aware of it. Truth, righteousness, loyalty to sacred vows are regarded as of little importance by millions today. Their only concern is to escape the consequence of wrongdoing. The only evil to them is to be found out and punished. Even professing Christians are losing their sense

✦ Korean refugee stumbles on toward help and safety for his wounded wife—somewhere. Man's efforts to shape his own world have resulted in a world of chaos, oppression, tumult and suffering.





Godless Communism is openly defended. Here a group prepares to march on Washington in behalf of convicted Communist leaders. Acme

of moral values. In the words of the prophet, they "call evil good, and good evil" (Isa. 5:20).

A commission of inquiry into gambling appointed by the Church of England has declared there is no sin in gambling, provided one can afford to lose his stake! It is a revelation of the lowering of moral standards when a great church takes such an attitude to a sin which is cursing millions of lives. Without any sense of responsibility to God, the righteous Judge, vast multitudes now sin with no voice raised against them and treat God's laws as though they were as outdated as an old calendar.

✦ But biblical and secular history reveals the fact that God works out His judgments upon men and nations even in this present life. Those who forget God, who neglect and disobey His laws, do not escape His judgment even now. There is much truth in the statement of Emerson that the "world is full of judgment days." The Word declares that "every morning doth he bring his judgment to light" (Zeph. 3:5).

We reap as we sow, a fact which is often too obvious to be denied. If men sow to the flesh, if they live lives of self-indulgence, then they reap corruption (Gal. 6:8). Unless evil-doing brought judgment in some form, there would be no evidence of moral order in the created world.

It is often impossible to establish an exact connection between the sins of an individual and his afflictions, but it is possible to trace the effects of the sins of a society in the disasters that befall it. The calamities that come upon institutions, nations, empires and civilizations register God's judgment and summons to repentance. If nations fail to heed God's warning voice in the things they suffer as the result of sin, and refuse to turn to Him in true repentance,

then worse must follow.

In the Old Testament, God's judgment on rebellious Israel is seen in the vicissitudes of the nation's history. Their long exile and all the sorrows and sufferings they endured were not meaningless and mysterious events, but consequences of sin by which God permitted them to be punished for their ultimate good. Adversity often led to remorse, repentance, amendment of life. Thus Isaiah said, "Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them" (Isa. 26:16).

In the New Testament, God's judgment on His chosen people reaches its culmination. He came to them in grace, in the person of Christ, to be their Redeemer to save them from their sins, their enemies. But they rejected their King and Saviour, and crucified Him.

That was the crowning act of their apostasy.

The fall of Jerusalem, the terrible sufferings which followed, the long centuries of exile with all their oppression and misery, were the evils Israel had to endure for refusing to repent, and for their rejection of Christ. In the risen Christ God raises up a new people, the new Israel, which is to be both the witness of His judgment and of His mercy to all the world, and for all history that is yet to come.

✦ God did not stop judging men in history when the Christian era began. Sin still continues and bears its bitter and revealing fruit. Indeed our Saviour and His apostles revealed that as history draws to its close evil men will "wax worse and worse" (Matt. 24:9-12; II Tim. 3:13).

Suffering today is on a huge scale. Korean orphans pose with visitors before the shelter which is "home" for 50 children. U.S. Army Photo from U.N. Correspondent Douglas Bushby



In the present world situation believers may discern the judgment of God in the doom which threatens to overtake mankind. Signs of Christ's coming and the consummation of history become more evident every day.

European man has been proudly emancipating himself from the rule of God; the ethics of Christ are being repudiated. After pouring scorn on the teachings of Christ, a Communist I heard personally publicly declared, "We have given Christ the sack and enthroned man." Millions are now under the rule of the Soviet, while other millions of people join in putting the word of man before the Word of God.

Man has forgotten and even denied his sinful nature, his dependence, his need for forgiveness and grace. He has presumed to believe he could make a beautiful new world according to his own pattern, and by his own wisdom and power. Today we see the result; we see the promised Utopia of man—a world full of chaos, tumult, oppression, violence, perplexity, uncertainty, fear—a world that seems doomed to early destruction.

In all this the discerning believer sees God's judgment on man who acknowledges no absolute authority beyond and above himself, and no longer recognizes a universal moral law. He follows the law of expediency: whatever serves his end, however false, unjust, cruel it may be, is right in his sight. It is man's rejection of God, of His revelation in Christ, either defiantly, as in Russia, or passively, as elsewhere, which causes many thoughtful Christians to believe some terrible judgment will fall on this degenerate world. The psalmist declares, "God is a righteous Judge, yea, a God that hath indignation every day. If a man turn not, he will whet his sword; he hath bent his bow, and made it ready" (Ps. 7:11, 12 A.S.V.).

✦ But the situation is not completely hopeless; there is still the sovereign grace of God. In mercy He came to the aid of Israel again and again, when the nation in its distress and suffering turned unto Him in true repentance. He may do so again. If the large and faithful remnant of believers in the world today will take this tragic, chaotic world upon their hearts, and will agonize with God to save it from the terrible catastrophe which threatens to overwhelm it, He will not be deaf to their prayer. James declares that "the effectual fervent prayer of a righteous man availeth much" (James 5:16). If that is true, and we know from the Word and the experience of many godly souls that it is, then think of the power a million faithful interceding souls can have with God!

The Christian whose hope is in the coming of the triumphant Christ cannot be a pessimist, for he knows, in spite of everything which seems to contradict it, that "He must reign" (I Cor. 15:25). The Lord God is the Lord of history. While

[Continued on page 835]



## Make Us Thy Voice

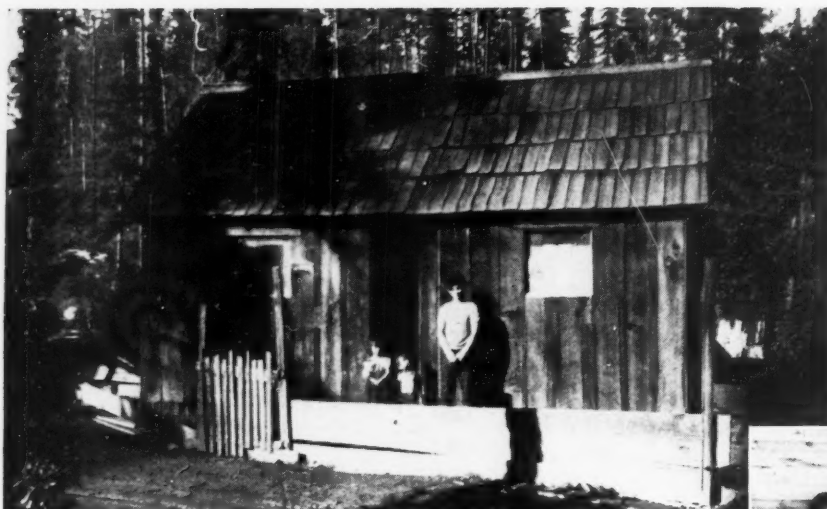
ROBERT L. CONSTABLE

The nations gird again for war.  
The weapons of the conflict past  
Are thrown away,  
While newer, better instruments are formed  
To kill more men at once  
Some day.

And hate breeds hate,  
While in men's breasts  
There smolders deep the fire  
Of great unrest;  
While mothers look down into basins  
And cold fear grips their hearts.

Unrest and fear  
And broken hearts and pain,  
The sound of brutal bullies heard again,  
Concussion, and the agonizing strain  
Have made men deaf; they do not hear  
What Thou hast said:  
"Come unto Me,  
Ye weary, heavy hearts, and I  
Will give you rest."

O God, we see the need;  
We know that men apart from Thee  
Are lost. Oh, give us faith  
That, knowing well the cost  
In life to self, we who have heard Thee speak  
May be Thy voice!



(Left) Isolated mountain home reached by Sunday school missionary. (Below) Missionary presents a vacation Bible school award.



# Pioneer Mission to Lonely Homes

By FRED W. HOFFMAN

*Along back roads and in half-hidden valleys*

*Sunday school missionaries are gleaning*

*a precious harvest of souls for Christ*

**A** TIRED old car slowly chugged its way over the stony road far up a lonely hollow in the Big Smokies.

Finally it stopped before an isolated cabin. "Anyone home?" the driver called.

A middle-aged woman appeared in the doorway. "Light, stranger," she answered, "and sit awhile."

Climbing from the car, the stranger introduced himself as a Sunday school missionary. The woman's face lighted with gladness as she led the way to an inner room of the cabin where a man in his late thirties lay hopelessly crippled.

"For twenty-eight years we've been waitin' and prayin' for a preacher to come," she said.

The missionary's heart ached as he listened to their story. Years before, as a

lad of nine, the invalid had been condemned by a spinal disease to a life of suffering. Early in the illness, through the prayers and guidance of his mother, the boy had given his heart to Christ, and the joy of salvation had flooded his soul.

Through the lonely years that followed had come a longing to hear a minister of the Word, and to learn more of his Saviour's love. But no one ever visited their lonely cove, and so they had waited and prayed. Now God had answered their prayers.

♦ **MANY** thousands of lonely and isolated homes across America would be unreached were it not for the devoted labors of home missionaries with a burden for such families living out their lives without the gospel. Among these workers none have a more gripping story to tell than the missionaries of the Amer-

ican Sunday School Union. For more than a century this non-denominational organization has been dedicated to searching out spiritually destitute families and pointing men and women, boys and girls to Christ. Bibles are placed in homes which have none, families are supplied with Christian literature, and wherever a few families can be gathered together a Sunday school is organized.

This work goes on in every section of America wherever there are needy and neglected homes. Sunday school missionaries minister to the families of men working in mining, lumber and construction camps. They search out migrants working as fruit pickers. They penetrate into the lonely coves of the southern mountains, and to the still more lonely and scattered farms and cabins of the western cattle ranges and the northern plains.

Last year the Union's 165 full-time missionaries made nearly two hundred thousand field visits or pastoral calls in forty states. They organized 332 new Sunday schools and reorganized another one hundred. Through their efforts more than 10,000 souls professed personal faith in Jesus Christ. Today they are assisting more than 2500 Sunday schools with attendance totaling nearly 120,000.

♦ **THE** impact of these rural Sunday

Mr. Hoffman was himself a missionary with the American Sunday School Union in California, serving there for a short time before entering the pastorate. He is now pastor of a Southern Presbyterian home mission field of three rural churches in Mississippi.



schools—and the need for their ministry—is far greater than can be imagined. Rural America, once the source of a steady stream of spiritual leadership, today is almost spiritually destitute. Hundreds of country churches are closed for lack of support. Hundreds more are without regular pastors, or are supplied only at rare intervals by itinerant ministers. Many villages and hamlets in every section of the nation are unchurched and without gospel privileges.

Missionaries of the American Sunday School Union are striving to meet this desperate need. They have been able to open many closed churches, and to provide gospel services for many an unchurched village.

A Union Sunday school organized ten years ago in an abandoned church in rural New York has been maintained winter and summer without an interruption ever since, and boys and girls have been brought to Christ and trained in His service. Most, if not all, of them otherwise probably would have been unreached.

In one village in the state of Washington a little church built in earlier days, but abandoned for many years, was recently reopened with the starting of a Union Sunday school. From this reopened church a young couple have already gone to a Bible school to prepare for Christian service.

The Union is the oldest Sunday school missionary organization in America. Men of vision and evangelical passion, products of the Great American Revival of 1800 organized the movement on May 13, 1817. Through the years it has continued its ministry.

In 1830, for example, when the great Midwest was being settled, the Union launched a special effort throughout the

entire Mississippi valley. Within the next two years Sunday schools were organized in 5,000 small communities and an estimated 50,000 souls pointed to Christ. Thus in the formative years of the national life, the Bible and Christian truth were built into the very fiber of thousands of communities in the growing middle western section of the nation.

♦ TODAY as in the past the typical Sunday School Union missionary is a humble man, but he is built of heroic stuff. His salary though adequate is small. He is often away from home and family for days at a time. There are many difficulties and disappointments, but he has a joy and satisfaction often denied workers in more prosperous fields.

One missionary I know was recently offered a position as youth worker in a large suburban church, with a much larger salary and all the added comforts for himself and family which such a position would bring. After praying over the offer, he felt led to turn it down. "The Lord has called me to be a Sunday school missionary," he explained. Others who have worked in this field before going on to positions of responsibility and prominence have been known to say in retrospect that they believe their lives never counted so much for God as when they were Sunday school missionaries.

The men who carry on this work reach the secluded corners of their fields by every conceivable means of transportation. They may travel on the railroad or bus, or depend on a nearly worn out jalopy. But more inaccessible parts of some fields must still be reached by patient plodding on foot with a pack on the back. Some of the older missionaries still recall when 40 miles' foot travel in winter over rough and icy roads, or in

summer through the dust of half broken trails, was not an unusual day's work.

A missionary in one of the northern states recalls one Sunday morning when keeping an appointment began with shoveling a path through deep snow to get his car on the highway. Then, armed with shovel and high overshoes, he began a twenty-mile drive. At one point he was forced to wait for a snowplow to open a path for him, but eventually he arrived to find the little chapel crowded with eager-faced boys and girls. All kinds of difficulties sink into insignificance before such interest and hunger for the gospel.

In such Sunday schools volunteer lay workers are loyal partners with those sent out by the Sunday School Union. The missionary canvasses the community and organizes the Sunday school, but the work must be continued by local leaders. Often the responsibility falls upon a Christian parent, who though inexperienced, is concerned for the spiritual instruction of his children. In other instances local people with a burden for those about them give unstintingly of their time and strength to carry on the Sunday school work.

One missionary tells of a young woman who walks six miles every Sunday to fulfill her duties as a secretary in a small Sunday school. In another section of the country a retired minister walks ten miles every week and eats a cold Sunday dinner in order that he may teach the Word to a small but earnest group.

♦ WHILE the American Sunday School Union is the oldest Sunday school organization in the country, it has consistently been in the forefront of progress in Sunday school effort. It was the first [Continued on page 821]

Union missionaries search out rural families, bring them the gospel and, wherever possible, organize community Sunday schools.

These mountain children have no better earthly friend than the Sunday school missionary. American Sunday School Union photos





A retreat provides an ideal opportunity to get young people away for a short time into a gospel-charged atmosphere. Monkmeier



Judson Baptist Church young people gather at the church before leaving for their annual Labor Day week end at Camp Duncan.



With a well-planned program, it is possible to put first things first and still allow ample free time for fun and fellowship.

*Want a live-wire young people's program for this fall and winter?*

## Try a

**D**OES your church's youth program need extra impetus for this fall and winter? Would your young people profit from an opportunity to know each other better, and, far more important, to draw nearer to the Lord? Should they be taking a more active part than they are now doing in planning their own yearly program?

If you have been saying an inward but fervent, "Yes!" to each of these questions, a youth retreat this fall is well worth your consideration.

At our church, Camp Duncan (named for the camp where it is held) has become the center of our fall and winter youth activities planning. To our young folks this Labor Day week end has come to stand for fun, Christ-centered fellowship, and initiative in setting up their own youth programs. In addition it is looked forward to as a time of solid Bible teaching leading up to definite consecration.

This annual three-day fall retreat began a number of years ago and has steadily increased in popularity. Now more than one hundred young people take part in it each year. Those who attend are from our three older youth groups (Hi B.Y., Ambassadors, and Youth Council); therefore we have a range in age from freshmen in high school through young adults. We have married and unmarried, fellows and girls, saved and unsaved. Despite the variation in age, ideals and occupations, however, there is an impressive solidarity within the group.

♦ THE Labor Day week end fills a great need in our youth work. The retreat (though we hesitate to call it such, for it is truly the means of advance) provides an ideal opportunity to get young people away into an atmosphere charged with the gospel of Jesus Christ. To accomplish this, the planners feel that they must get away from the familiar city setting. Not only does the exodus allow for a change in atmosphere, but, we have found, our youth can better analyze, plan and correct their activities away from home than when they are in the midst of those activities.

Another need met by Camp Duncan is the opportunity for fellowshiping together. The young people are thrown into a situation where for a brief time they must live, play and pray

Mr. Smith is youth director of the Judson Baptist Church in Oak Park, Ill.



Campers break up for separate planning conferences. These are representatives of Judson's older group, the Youth Council.

Moody Monthly

# Youth Retreat!

By DON SMITH

together. This venture in group living provides an excellent setting for introducing our youth to outstanding Bible scholars and returned missionaries.

Our two-pronged gospel attack has paid off richly in consecrated lives. When ministers and missionaries are willing to meet the young people on their level, get out on the ball diamond and mix with the group, their message takes with young people. In addition we have found that Camp Duncan provides just the right situation for training youth to get apart by themselves for the study of God's Word and for prayer. This personal time of devotion is known as Q.T. or the Quiet Time.

♦ CAMP Duncan planning begins the first of the year with the signing of a new contract with the camp administration, guaranteeing a minimum number of registrations and fixing the price for each. With the nearing of the summer months, program, publicity and other committees go to work. When August arrives, camp reservations are available in return for a small registration fee with the remainder of the \$8.00 total cost due at departure time.

All this begins within the structure of our Youth Cabinet, which consists of the presidents and sponsors of our six youth groups. These officers meet monthly with the Youth Director and Chairman of the Christian Education Committee.

Last year's Camp Duncan theme was "Bearin' or Barren?"—an application of the message of John 15. Our program was arranged to allow two definite periods of Bible study, one on Sunday morning and the other on Monday morning. Every camper, upon registration, received an outline to be studied in preparation for these two Bible classes as part of his own personal "1952 Camp Duncan Souvenir." (This also included a program schedule, songs and choruses, a "Who's Who," and a covenant form for indicating personal decisions.)

Classes were limited to eight or ten campers. Each class leader received a well developed outline on the entire chapter in advance of the camp dates. These outlines, it was learned, greatly encouraged the campers to take advantage of the Q.T.

Along with the small group Bible classes there were other larger meetings. The informal vespers held in the outdoor arena was the "tempo-setter" for the camp. It was here that the theme, "Bearin' or Barren," began to take on meaning. Our indoor meeting on Saturday night took on the appearance of a Youth for Christ Rally since we had so much local and Y.F.C. talent available, while morning service on Sunday was much like the home service though in the camping setting. Instead of the usual Sunday-go-to-meeting clothes, there was the casual garb of camp. Girls and fellows separated for the Sunday afternoon Missionary Pow Wow, enabling the missionaries to meet with them on their respective levels of interest.

♦ THERE were two additional meetings which have become traditional at camp. One is our final communion service when the weary home-bent youth, with bags all packed, respond to the camp bell for the last time. Their final moments at Camp Duncan are spent in worship and meditation as they observe this memorial.

The other meeting is the Sunday night consecration service. Last year's was most impressive. Silhouetted on the hillside amidst the trees were three crosses. As the campers left the main lodge and trekked to the hillcrest singing gospel songs, only the central cross was lighted. After a spirited time of testimony, there was a call for decision.

"Are you 'bearin' or barren?" Pastor E. W. Palmer asked. "If you are willing to bear fruit for Christ, you must take a stand. The cross on the left is dark and lifeless and so are some of you. The cross on the right can be lighted and will be lighted if you mean business with God. If you are willing to bear fruit and let your light shine for Christ, step up and light that cross!"

One by one the young people arose and one by one lights began to appear on the "Bearin' Cross" until it rivaled the central cross in brilliancy. Out of this consecration service came a first-time decision for Christ and countless other decisions, some for full-time service.

♦ WHAT this three-day youth retreat means to our young people can hardly be framed in words. True it means consecration and dedication, but more too—our young people plan for themselves. Here organization framework begins to appear. Nominal offices and committees take on meaning. Young people begin to feel their responsibility and potential, putting their hearts and souls into God's work among youth.

Not all our time is given to meetings as mentioned above—far from it. Each of the groups has at least three definite planning periods in which it looks over its problems, outlines its socials and plans its programs, in [Continued on page 850]

No one ever objects to this part of the program! Food, and plenty of it, is essential for a successful retreat. Monkmeier







# God's

*A Bible study article, complete*

*in this issue, for all who want  
to know the blessing of trouble*

**I**N spite of the fact that Job experienced unprecedented suffering, he was enabled to see the reason for it and its final outcome. "When he hath tried me, I shall come forth as gold" (Job 23:10). What a confession this was for a man who felt the white-hot heat of purifying fire! Job's very name means "one persecuted," and the name exactly fitted the man.

God's estimate of Job's character shows what he was before his trial: "perfect and upright, and one that feared God, and eschewed evil" (Job 1:1). What he was is mentioned before what he had; his piety is mentioned before his possessions. He had been blessed of God in domestic matters: "There were born unto him seven sons and three daughters." His wealth was enormous: "His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east."

Here was a godly man, enjoying the height of prosperity. He showed his love for his family by offering sacrifices on their behalf. Such a man was fruitful in good works, yet he had to go into the crucible to be refined. "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:2). Suffering is an exhibition of God's love: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

## I

The fire now fell to burn up the dross,

that the gold might be purified. The first trial of Job was Satan. Satan told God that he had been going to and fro in the earth. God spoke of Job's perfection. Satan replied that Job served God only for what he got out of it. If his wealth were removed, said Satan, so would be his piety. God then gave Satan power to take away all Job's possessions. It is comforting to know that although Satan had marked Job out for a long time, he could not lay a finger on a single camel until he received permission from God to do it. From that hour Job became the center of Satan's interest and he intended that this man should feel the full weight of his wrath.

The second trial was loss of wealth. As soon as Satan had gained permission to make Job a pauper, he began at once and in earnest. "There came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them." This is a delightful picture of peace and security in sharp contrast with the words which follow: "And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee."

"While he was yet speaking, there came also another and said, The fire of God is fallen from heaven, and hath burned up the sheep"—even though they were used for sacrificial offerings—"and the servants, and consumed them; and I only am escaped alone to tell thee."

"While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee."

From that moment, goodness and prosperity took different paths, and every moment those paths became wider apart. The millionaire had been made a pauper overnight.

Job's third trial was the loss of his children. "While he was yet speaking, there came also another, and said, Thy

sons and thy daughters were eating and drinking wine in their eldest brother's house: and, behold, there came a great wind"—a cyclone or whirlwind—"from the wilderness, and smote the four corners of the house, and it fell upon the young men"—or young people—"and they are dead; and I only am escaped alone to tell thee."

Satan chose a time when Job would be most sorely tried by these calamities—the time of festivity and rejoicing. The prince of the power of the air had used his authority to the fullest extent; he had killed the sheep and servants with lightning, and the children with a whirlwind. Like a vulture seizing its prey, Satan had descended upon Job.

One would have thought that the children might have been spared, as they had been the object of so much love and so many prayers. But instead here, as Robinson points out, were "crushing tidings for a father's ears. All dead, dead all at once—dead prematurely—dead by a sudden, unusual and miserable death, dead as if by the hand of God Himself." And as Wordsworth adds, "Job is attacked on all sides—from the south by the Sabeans; from the east by the Chaldeans; from heaven by fire and whirlwind or tornado." The bearers of evil tidings trod upon the heels of one another in bringing gruesome stories. In that particular day, all who came to see Job told him of extraordinary calamities.

As Job did not curse God as Satan said he would, Satan obtained permission from God to try Job more extensively than he had done before—to take away everything from Job, with one exception, his life. Yet, as Robinson says: "Though God lengthens Satan's chain, he never loosens it." Satan's argument was that though Job had resisted the first trials, he would give up everything to save his own life.

## II

The fourth trial, then, centered about Job's health. As Satan was not allowed to take away Job's life, he gave him the

# s Refining Fire

By GORDON CHILVERS

most excruciating pain, a pain so dreadful that death is to be preferred to existence with it. This disease of elephantiasis is described as "an intense heat, a burning and ulcerous swelling, or leprosy in its most terrific form, taking its name from the appearance of the body which is covered with a knotty, cancerous bark like the hide of the elephant; the whole frame is in a state of progressive dissolution, ending slowly but surely in death" (Canon Cook). This disease would wear out Job's strength and so make him a more open prey to temptation, and an object of disgust in the sight of his friends.

We see what a great man Job had been. He says: "When I went out of the gate through the city, when I prepared my seat in the street! The young men saw me, and hid themselves: and the aged arose, and stood up," thus showing great respect for him. "The princes refrained talking, and laid their hand on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth" (29:7-10).

How great was the difference when his trials came! "He hath put my brethren far from me, and mine acquaintance are very estranged from me. My kinsfolk hath failed, and my familiar friends have forgotten me" (19:13, 14). Even those who had enjoyed his friendship in the past wanted it no longer, because they found this disease most repulsive to them. "They that dwell in mine house, and my

maids, count me for a stranger: I am an alien in their sight. I called my servant, and he gave me no answer; I intreated him with my mouth" (vv. 15, 16). The master of the house found that his servants ignored him—a great irritation to one who had been reckoned the most important man in the East. "My breath is strange to my wife"—the nearest and dearest turned away from him. "Yea, young children despised me; I arose, and they spake against me"—the children regarded him as a laughing stock (vv. 17, 18). "Now am I their song, yea, I am their byword. They abhor me, they flee far from me, and spare not to spit in my face" (30:9, 10)—the base and vulgar among the people derided him and made him the object of their popular songs.

Still another trial, the sixth, was the folly of his wife. "Then said his wife unto him, Dost thou still retain thine integrity? Curse God, and die" (2:9). Satan had brought Job poverty, sorrow and sickness: surely these were enough. No! There must be the faithlessness and false advice of his wife.

Satan had taken away Job's wealth, his children and his health, but he did not take away his wife—her influence was used to make Job's trial greater. Had Job yielded to the persuasions of his wife and cursed God, Satan would have gained the victory. The severity of this trial lay in this fact that the one who should have been his help and source of

comfort in time of trial became his temptress and the tool of Satan.

The seventh trial was the false philosophy of his friends. Three or four of Job's friends came to try to console him. So great was their grief that they sat for seven days in silence; then they tried to explain Job's sufferings. The main thought behind their reasoning was this, "You suffer because you are a sinner."

They saw no possible reason for suffering other than sin. This greatly increased Job's mental agony, for he knew of no special sin in his life which should have drawn down divine vengeance. Elihu then took up the challenge. His principle was little different from that of the other three:

God cannot do wrong; you are suffering; therefore, there must be a good and sufficient cause for it—with a strong hint that such a cause was Job's sin.<sup>1</sup>

Then God stepped in, and so we reach the eighth trial—God's challenge to Job. Job had said that he desired to come before God that he might plead his cause. God invited him into the fields that he might try his strength. Job was first shown that in spite of all his talk he knew nothing. "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it?" (38:4, 5).

Job was humbled; he realized that he was no match for his Creator. But this is most amazing: even God does not reveal to Job the cause of his suffering; he was rebuked, but not informed. God tries men that they may be purified; Satan tries men that they may be defiled.<sup>2</sup>

### III

If we are dulled by dross we cannot reflect God's image and so there is need for purifying. The furnace does not produce the gold, it merely separates the dross from it. In spite of much general, all around goodness, there was dross to be removed.

First of all there was self-righteousness. Job says: "I am clean without transgression, I am innocent; neither is there iniquity in me" (33:9). So taken up was

[Continued on page 816]

<sup>1</sup>Passages such as Job 33:29, 30 indicate that Elihu is speaking of the value of suffering as a corrective as well as its place in the punishment for sin.

<sup>2</sup>God has a purpose in earthly trials far above earthly purposes. It is worth noting, for example, that in all Job's troubles God was being vindicated while Satan was being proved in error concerning Job's devotion.

## ☆ ☆ ☆ God Gave a Cross

HAZEL HARTWELL SIMON

God gave a cross to me that I must bear.

But first with care He measured me for it;  
Knowing the weight of one His Son had borne,  
He made my cross, my weaker strength to fit.

He laid it on with tender hands, and spoke  
Words charged with courage, precious promises  
Of strength that He would send; nor did He fail—  
He never does in anything He says.

God bade me bear this cross and give Him praise;  
It does not praise Him when I weep or frown.  
He said that when I reached His gate at last  
He would exchange my cross for victor's crown.

If sometimes I forget the worth of it  
And feel its weight almost too great to bear,  
He reaches out His hand to steady me,  
And by that touch I know that He is there.



This is the second article summarizing principles of effective teaching as presented in the new film, "No Vacant Chairs," and its filmstrip sequels on "Successful Teaching."

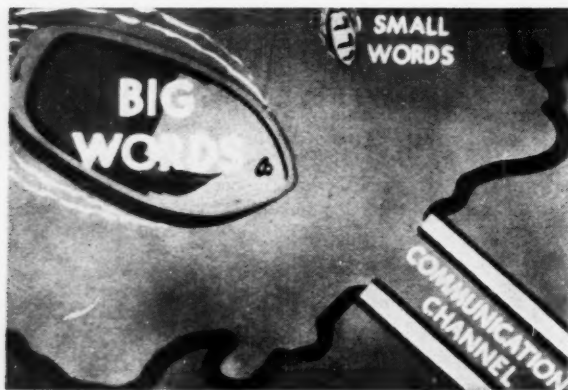
**S**UCCESSFUL teaching, as we learned last month, begins with thorough preparation. But even a well-prepared teacher must have his pupils' attention. And so the second filmstrip on "Successful Teaching" stresses the Law of the Pupil: *the pupil must attend with interest the material being taught.*

Getting and holding attention, as the filmstrip points out, is largely a matter of eliminating the four d's—discomfort, disturbance, distraction and disinterest.

**B**UT important as they are, knowing what you want to teach and being able to hold your pupils' attention, are just the first steps in successful teaching. There's the matter of being understood. As the third teacher training filmstrip implies, it was the teacher's failure which was responsible for the little boy's believing his Sunday school lesson had been about a wicked flea. Actually the lesson had been from the text, "The wicked flee when no man pursueth."

Making yourself understood depends first of all on choosing

1. "Trying to teach by means of big words is like trying to force large boats through channels just wide enough for rowboats."



1. Your pupils should be comfortable. Small children in big chairs can't help but be uncomfortable—and therefore inattentive.

## The Pupil

If your pupils must sit in uncomfortable chairs, if their classroom is too hot or too cold or too stuffy, or if they are too crowded, their very discomfort will compete with you for their attention. Hence the wise teacher will see that his class is as comfortable as possible.

Disturbance and distraction should also be kept at a minimum. These include such things as confusion from other classes, the arrival of latecomers or the arrival and departure of the one who collects the class records. A disorderly class-

## The Language

words which are within the range of your pupils and which they will understand without difficulty. Trying to teach by means of big words is like trying to force large boats through channels just wide enough for rowboats.

"Ted Brown uses simple words in his teaching," the filmstrip points out. "He tells the story of Jonah this way: 'Soon the breeze was a strong wind. The waves got higher and higher. The ship began to toss, and the sailors were afraid! Jonah was afraid, too!'"

2. Learning by building a model tabernacle. Pictures and objects will often help make difficult portions of the lesson clear.



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2. Everyone looks up when the latecomer arrives. Disturbances like this divert attention and hinder you in effective teaching.



3. Ted Brown illustrates a point with a model airplane. As a good teacher, you can make the lesson as interesting as a ballgame.

room or a jumbled pile of materials on the teacher's table may also divert pupil attention from the lesson. Watch out, too, for mannerisms such as the habit of toying with your glasses which may draw attention away from what is being taught.

Most important of all is the problem of combatting disinterest. Part of your task as a teacher is to make the lesson as interesting and thrilling as a baseball game. Vary your lesson presentation from week to week. Be enthusiastic. Don't

be afraid to change your expression from time to time or to use gestures.

Above all, tie in your lesson with the interests of your pupils. Of course that will mean getting to know them outside of Sunday school hours. When you know how they think and react, however, you'll find it easy to relate the lesson to such things as honesty on a boy's paper route, to science or home-making or whatever make up their special interests. And then you'll be well on the way towards more effective teaching.

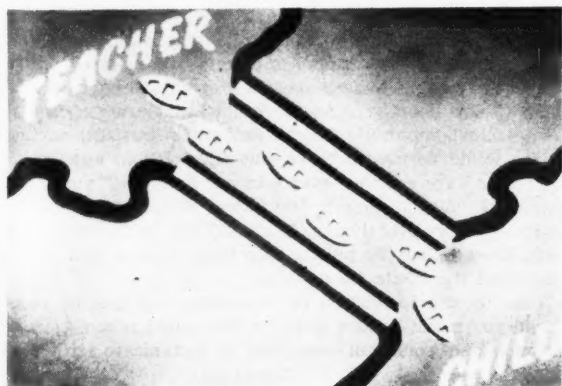
"Another teacher might have told the same story far less effectively with big words: 'The turbulent waters were raging and fuming and the wind was of hurricane strength. It increased in velocity until it seemed the vessel would capsize momentarily.'" Obviously, Ted Brown's way would be much more readily understood.

The wise teacher will also use short sentences. "Brown's sentences," the filmstrip points out, "are always simple—like this: 'Yes! It was a big fish. Bigger than Jonah had ever seen

before. Suddenly it opened its mouth. Jonah tried to swim. But it was too late!'"

"A less experienced teacher," the filmstrip declares, "might tell it this way: 'The great fish, which was bigger than any fish Jonah had ever seen before, suddenly opened its tremendous mouth, and Jonah, who was struggling in the stormy waters, tried hard to swim, but because the waves were so great, he was unable to, and the fish took one big swallow and, before he knew it, Jonah was sliding down into a big black

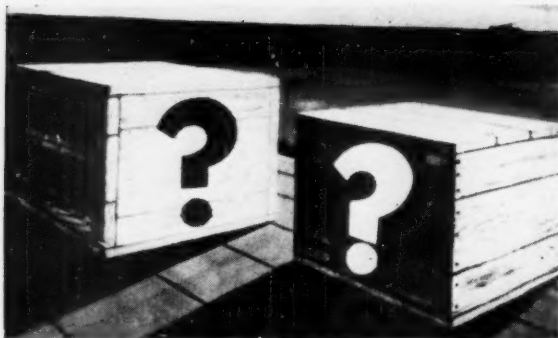
3. Good teaching means that pupils will be sending back "word boats" of their own—responding as well as taking in the lesson.



### About the Films

*No Vacant Chairs* is a 15-minute sound motion picture film in full color for showing to large groups of Sunday school workers or potential workers. It highlights the need for teacher training. Available on a rental basis.

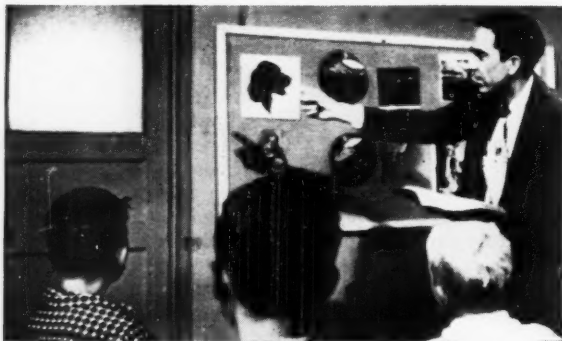
*Successful Teaching* filmstrips are a group of eight full-color filmstrips for use by individual Sunday schools in presenting their own teacher training classes. Each presents one principle of effective teaching. Filmstrips are purchased outright and become the property of the Sunday school for repeated use. Phonograph record or tape recorded narrations to go with the filmstrips are also available.



1. Teaching the unknown by the known. Only if you know what is in Box A is it helpful to know that Box B contains the same thing.



2. Contact with your pupils outside the classroom is one of the best ways of learning what they know and need to know.



3. "Goliath was so big that he couldn't even get through that door," says the teacher, explaining the unknown by the known.



4. You as a teacher are privileged to lead your pupils from what they already know to what they should come to know.

cave inside the fish." How much easier it is to follow the steps of the story when presented in short, crisp sentences!

In addition to using familiar words and simple, short sentences, you should speak distinctly and loudly enough to be heard with ease. Watch your pupils' faces for indications that they do not understand. Then be ready to help the meaning of your words by using illustrations. Pictures and objects will also help make difficult lesson portions clear.

Finally, keep in mind that teaching is not just a one-way proposition with words traveling from you to the child. If you are teaching successfully, your pupils will be sending back "word boats" of their own—either in reciting and re-telling the lesson in their own words or in asking questions or making comments which show they understand. When this takes place, you have a teaching situation which promises success.

## The Lesson

**T**HE fourth film strip on the Law of the Lesson touches on the very heart and life of successful teaching—the fact that *the truth to be taught must be learned through truth already known.*

Before you can teach successfully you must know which factual and spiritual truths are already known by your pupils. Only then can you build on these known truths in teaching new truths.

For that reason, taking time out to be with your Sunday school pupils outside the classroom is a good investment. A game of marbles or baseball, or an afternoon spent with them in doing something else they like to do will show you what they know and don't know. So will a visit to their homes or a talk with their parents.

This, however, is only half the picture. We also need to discover the unknowns. Suppose, for example—as one of the film strips does—that you are to teach a lesson on David and Goliath to a class of junior boys. Some won't know who David is. Others may not know much about shepherds. Goliath may be unknown, and very few of them will realize how big he was. David's sling will also require explanation.

On the spiritual side, your pupils might need help in understanding spiritual courage, trust and victory. From among these spiritual unknowns, you might choose one as your aim for this lesson. Thus your purpose would possibly become that of teaching your pupils what it means to trust in God. You would keep the factual unknowns in mind as you presented the story, clearing them up as you went along.

"David was a shepherd boy who lived hundreds of years ago," you might begin. "He took care of his father's sheep while his brothers were at war. David was an Israelite. The Israelites were the people of God at war with the Philistines."

From there you would go on to introduce and explain about Goliath, "the biggest man in the whole army." A modern slingshot and a shepherd's sling could be shown to the class to show how God gave David victory.

"When we talk about a sling today, we all think of a slingshot like this," you would possibly explain, holding up a boy's slingshot. "But David's sling was different. It looked something like this," you would add as you showed the class a shepherd's sling. Then you would explain how David placed a stone in the sling, whirled it around and released one of the leather thongs to send the stone sailing through the air.

Up to this point your lesson would be a series of bridges from factual knowns to factual unknowns—but still another bridge would be needed to present the spiritual application. "All of us have enemies—giants in our lives, too," you might point out. "Maybe temper, fear, lying, stealing. But we can gain the victory over them as David did. Not by trusting in our own strength, but by putting our trust in God and letting Him fight the battle for us."

Thus on the foundation of what they had learned about David you would build a bridge which would take them into the new and wonderful experience of learning to trust God.

TO BE CONCLUDED

# In the Study

By WILBUR M. SMITH



Dr. Smith

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## Two Remarkable Discoveries

SOMETIMES the greatest newspaper in our country, the *New York Times*, seems to have not a single item of vital, lasting significance, at least for one whose major interest is in the Word of God. At other times, the paper gets almost exciting, and I would certainly call the issue of April 13 just that.

The first page carries an announcement that Miss Kathleen M. Kenyon, director of the British School of Archaeology, and the daughter, I believe, of that world-renowned conservative scholar, Sir Frederick Kenyon, late of the British Museum, has, in excavating at Jericho, come upon seven human skulls, using a plasterlike substance for modeling lifelike features. These are placed at 5000 B.C., and were uncovered ten feet below the present surface of the mound. Miss Kenyon speaks of it as the most important archaeological discovery in modern times. The artistic work is of the very highest quality. This, I think, represents the oldest human civilization yet uncovered in Palestine.

Incidentally, on page 23 of this same issue is a long article entitled, "Liberal Sermons Split Church Here." This concerns the Union Church of Bay Ridge in Brooklyn, of the Presbyterian denomination. The pastor's liberal views as expressed from the pulpit have aroused a great deal of resentment in the congregation, and when asked if he was a Communist, the pastor emphatically refused to reply. This is the second notable case within a few months in which conservative believers, who want Christ preached from the pulpit, have rebelled against these radical views, no gospel at all, and in these instances even bordering on socialism if not Communism. It is strange that the congregations involved should be in the deep South and in Brooklyn. A few more revolts like this will mean an explosion indeed in Protestantism.

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, Box 750M, Pasadena, Calif.

July, 1953

Returning to interesting discoveries, we note an announcement from Jerusalem on April 1 that the remains of about seventy Biblical scrolls, presumably from the first century before the advent of Christ, have been found in caves around the Dead Sea. Nineteen books of the Old Testament are inscribed on these scrolls in ancient Hebrew script, including all of the Pentateuch, Joshua, Ruth, Samuel, Kings, Psalms, Ezekiel, Daniel, the Minor Prophets, etc. In our Bible this would represent thirty-two Old Testament books. These discoveries will make necessary the rewriting of Old Testament introduction, and the giving up of many extreme liberal views.

## "The House of Books Where Treasures Are Laid Up"

SOME twenty years ago, while a pastor in Coatesville, Pa., sitting down one Saturday evening to read the *Philadelphia Evening Bulletin*, I was directed to a text, the meaning of which had somehow escaped me. Every Saturday for many years the *Bulletin* printed a sermon by Dr. George P. Purves—at that time reprints, of course, since Dr. Purves was then deceased. As I recall, the title of the sermon was "Treasures in Books," and this was his text: "Search was made in the house of the books, where the treasures were laid up" (Ezra 6:1).

As the narrative goes, Tattenai was attempting to prevent the building of the second temple in Jerusalem, and had sent an official letter to Darius the Mede, asking for an investigation into the matter of permission to rebuild this temple, which permission the Jews claimed they had. The entire verse reads: "Then Darius the king made a decree, and search was made in the house of the archives, where the treasures were laid up in Babylon." The margin of the American Standard Version translates "archives" as *books*, and this is how Dr. Purves got his text.

I am sure that all ministers of the gospel, and many lay Bible students, have volumes in their libraries containing, as yet, undiscovered treasures. Here I have in mind especially our Bible dictionaries. A brief reference was made to this in these pages for February, 1952, but the matter has been newly impressed upon me as I have been looking through my own Bible dictionaries and encyclopedias for principal articles relating to the subject of Eschatology. During my search I have come upon many articles which I did not know were in these volumes, and which would have proved of great help to me through the years in preaching, writing, and teaching various subjects.

May we then together spend an hour opening the initial volumes of the major Bible dictionaries and encyclopedias published during the last century, with the understanding that we are excluding all those appearing in single volumes. (And, by the way, there is a most comprehensive article on dictionaries by the gifted bibliographer and librarian of Princeton University, Dr. E. C. Richardson, in the *International Standard Bible Encyclopedia*, Vol. II, pp. 843-48.)



The greatest editor of dictionaries in Great Britain or America from 1840 to 1890 was William Smith (1813-1893), a brilliant classical scholar, who probably did more for the revival of interest in classical studies in Great Britain than any other one man of his day. Before he was thirty years of age, Smith edited the *Dictionary of Greek and Roman Antiquities* (1842), and in 1844 he brought out a large, three-volume work *Dictionary of Greek and Roman Biography and Mythology* (1100 pages to a volume). Here Bible students who are also students of history will find material still of the greatest value. For example, there is the article on Cicero, extending to about 45,000 words, containing the most exhaustive discussion of Cicero's writing that I have come upon in any English dictionary. The section on Aristotle embraces 50 columns. It is surprising to see a number of Christian characters included here, such as Barnabas and Chrysostom, and an interesting article on Arius, the famous atheist of Antioch, who flourished in the middle of the fourth century.

In turning these pages, I could not help but note how many hundreds of names once appearing in dictionaries are practically unknown to us today, and are really, it would seem, of no particular importance in this swiftly moving time of world crisis. Here are 50 different men, worthy of being mentioned in this work, by the name of Demetrius, and 68 by the name of Dionysius. Most of us could name five or six different men called Antiochus, but there are 35 of them here, and 58 known in history as Apollonius.

Passing over for a moment the most noteworthy dictionary that William Smith issued. I should mention the two-volume *Dictionary of Christian Antiquities* (1875-1880), each volume extending to more than one thousand pages. Here (and remember, I am speaking only of the first volume of any series) are many articles of importance to all students of the Bible, and of the history of Christianity. In this time of carelessness in matters of sex, one comes upon the 48-column article on "Adultery" with a degree of surprise. "Apostolical Canons" receive 20 columns, and "Apostolical Constitutions" 14 columns. I wonder how many realize the true significance of that which takes less than a minute at the close of our services, on the Lord's Day—the benediction. This is here given a rich treatment in 13 columns.

In our day when among so many conservatives there is a regrettable indifference to the Church as a divine institution, to its officers and sacraments, it is refreshing to know that a century ago this was not true—"Bishop" here receives 65 columns of comment; the "Consecration of Churches," 16 columns; "Lectionary," 27 columns; "Liturgy," 50 columns, and the "Liturgical Books and Literature," 15 additional columns, embracing something over 30,000 words. In view of the recent coronation of the Queen of England, the articles "Coronation," in 12 columns, and "Prayer for Kings," 5 columns, are timely. There are good pages here on "Christmas," especially its history; the "Crucifixion" is given 18 columns; and "Gems," 10,000 words (with many illustrations).

The article that pulled me up with the greatest start was that on "Exomologesis." And what might that be? It is the Greek verb in Matthew 11:25 translated *thank*: "At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes." The early Church Fathers used this word to indicate the whole course of penitential discipline, and subsequently it came to mean the public acknowledgment of sin, which formed so important a part of penitence. How the meaning of a word can change through the centuries!

We are now ready to consider the greatest work that Dr. Smith did, through the pages of which he brought treasures of Biblical scholarship to thousands of clergymen on both sides of the Atlantic. His *Dictionary of the Bible*, in four volumes of approximately 900 pages each, is eminently worth consulting, though the articles on archaeological and some historical subjects need rewriting, of course, or rather, new articles.

The first English edition appeared in 1863, for the writing of which Dr. Smith had the help of sixty of the outstanding Biblical scholars of his day—such a group I am sure could not be gathered together today, and possibly never will be found again in any one generation. Here are great names indeed: Dean Alford, Bishop Eliott, F. W. Farrar, Lord Herve, the famous botanist Joseph D. Hooker, Principal Howson (of the Conybeare and Howson *Life of St. Paul*), J. B. Lightfoot, the Perownes, Reginald S. Poole of the British Museum, George

Rawlinson, the distinguished professor of English History at Oxford, Dean Stanley, Samuel Tregelles, Henry Tristram (the best authority on Palestine in his day), Canon Wordsworth, and the inimitable Bishop Westcott.

Four years later an American edition appeared, edited and revised by Professor H. B. Hackett of the Theological Institution of Newton, Mass., and Ezra Abbot of Harvard College, assisted by Professor Park, Professor Peabody, Dr. Schaff, President Woolsey of Yale College, and many others.

In the first volume of this work, extending to the word "Gennesaret," are excellent articles on many subjects that do not receive the consideration they deserve from Christian students today; e.g., "Aceldama," "Air," "Behemoth," "Cherub" (7 columns), "Chronology" (a magnificent study in 40 columns), "David" (30 columns), and, very interesting, "Day's Journey." Of course, there is material here on the "Tower of Babel," "Arabia," "Bethel," "Cain," "Daniel," etc.

But in the middle of this volume is something which I myself did not know was there until recently. After some 16 columns of text on the "Church," one comes upon five columns of bibliography on this one subject, in its various aspects: "Church in General," "Church and the State," "History of the Eastern Churches," "History of the Reformation," "History of the Church of England," and "Other Branches of the Church in England and America." This is the most important bibliography of the Christian Church I have seen in any dictionary in the English language.

A general advance in Biblical encyclopedias was made when John Kitto (1804-1884) published his *Encyclopedia of Biblical Literature* in 1845, in two large volumes. A second edition was soon called for, and a third, in 1862, in three volumes. Here, e.g., we have, I think, the longest article on "Adam" to appear in any Bible dictionary to that time (pp. 56-65), an unusually long discussion of "Arimathaea" (pp. 209-212), and a well-illustrated section on "Burial in Tombs" (pp. 369-403). I do not know any Biblical encyclopedia that has a more comprehensive article on "Concordances" (pp. 550-553). All that was known at that time of the First Book of Esdras, and of the Book of Enoch is here set before Bible students (pp. 819-24, 791-96).

Some of the titles will not be recognized by the ordinary reader, and that is one reason anyone possessing this set should go through it with some care and index it. Thus, e.g., the article "Agielala" (pp. 87-88) is a thorough discussion of the wild olive, referred to in Romans 11:17, 24; "Basan" (pp. 311-312) has to do with the balsam tree. Here is an article of three thousand words on "Becher," the second son of Benjamin and, also, the second son of Ephraim—the most learned discussion of "the apparent discrepancies of the genealogical list" with which I am acquainted. Incidentally, this third edition of Kitto's work incorporates a good deal of material from an earlier edition of Smith's *Dictionary of the Bible*.

In 1887, William Smith, in co-operation with Dean Henry Wace, gave to the world the last of his famous dictionaries, *A Dictionary of Christian Biography, Literature, Sects, and Doctrines*, a four-volume work covering every important name in the history of the Christian Church down to the eighth century; superior, I would say, to any other dictionary of this period in any language. Many of the longer articles were written by the greatest Biblical scholars of the latter part of the nineteenth century—Hort, Westcott, Lightfoot, etc. In some of our more popular magazines today we occasionally see sensational announcements of some work entitled, "The Lost Books of the Bible," or "The Book of Adam and Eve," etc., but eighty years ago the famous classical scholar F. J. A. Hort wrote an article of ten columns for this work entitled, "The Book of Adam."

In the first volume are magnificent discussions of "Angels," "Antichrist," the apologist "Athanasius" (25,000 words) and a ten-column article on "Attila the Hun." The section on "Basilides," the founder of Gnosticism in the second century, extends to 13 pages, and that on "Basil," bishop of Caesarea, to 15 pages. The 28,000 words on "Judah and Judaism" could well constitute a separate book on the subjects. Here we find exhaustive discussions of "Chrysostom," "Clement of Alexandria," "Constantine" (50 columns), the "Coptic Church," "Cyril of Jerusalem" (14 pages), "Donatism" (32 columns), "Demonology," the "*Chronicon Paschal*," etc. There has been no great addition to our knowledge of most of these subjects since these volumes were published. They offer an education in Church history to anyone who will shut the door and soberly study these pages.

One can still profit from the work, now almost ninety years old, found on the shelves of most serious Bible students of a former generation, *The Cyclopaedia of Biblical, Theological and Ecclesiastical Literature*, appearing in ten massive volumes from 1867 to 1881, edited by John M'Clintock and James Strong, with two supplementary volumes to appear in 1890. John M'Clintock (1814-70), first president of Drew Theological Seminary, who lived to see only the first three volumes published, has been called "the most universally accomplished man American Methodism had produced." James Strong (1822-94) devoted many years of his life to the epochal *Exhaustive Concordance of the Bible* (1890).

Here are articles not only on the principal Biblical and theological subjects, some of which are quite detailed (e.g., three and one-half columns on the word "Ant"), but many biographical sketches, in some instances of men whose names are now almost wholly forgotten. I came upon such a one, "Nathan Bangs," a bishop of the Methodist Church, who is here given about 3,500 words, but about whom I knew nothing. He does appear in the *Dictionary of American Biography*, but nearly one hundred years ago M'Clintock and Strong gave more details of his life than the now standard American biographical dictionary.

The greatest contribution of this encyclopedia, however, is its bibliographies. I do not know who was responsible for putting so much emphasis on bibliographical details. (This, incidentally, is the weakest point in nearly all the Hastings' dictionaries.) Let us take e.g., the article on "Antichrist," embracing approximately 25,000 words—a small book. Here is not only a detailed discussion of the various aspects of Antichrist, but the most exhaustive treatment of the different views held on Antichrist from the earliest Church period down to the middle of the nineteenth century that I have seen anywhere in our language, outside of the famous work by the French writer Bossuet. All the literature on the various identifications of Antichrist is given, in addition to over a thousand words of bibliography exclusively at the conclusion of the article.

In the 1880's, one of the outstanding Biblical scholars of Great Britain, a true conservative, Dr. Patrick Fairbairn, who had already become famous by his writings on the typology of Scripture and his commentary on Ezekiel, edited *The Imperial Bible Dictionary*, in six beautifully illustrated volumes (including about seven hundred engravings). The last issue of this work, after Dr. Fairbairn's death, was that of 1886, with new introductions, etc. The volumes are especially helpful in the areas of Biblical biography, geography and botany. Here is a masterly discussion of "Adam," extending to over 12 columns, and a superb article on "Mount Ararat," with a full account of the various explorers who have ascended this mountain, a subject I want to discuss in the next issue of this department.

A truly epochal work, the *New Schaff-Herzog Encyclopedia of Religious Knowledge*, appearing in 1908 in twelve volumes, is a condensed and modified form of the third edition of the famous *Realencyklopädie*, founded by J. J. Herzog, and edited by Albert Hauck. Dr. Philip Schaff, the Church historian, was responsible for bringing out the first edition of this work in our country; the third and last edition was edited by Dr. Samuel Macauley Jackson, with the assistance of more than six hundred scholars and specialists.

This work contains biographical, historical, ecclesiastical, biblical, and theological articles. The Biblical material here is generally considered the least important, though the bibliographies are still unsurpassed; e.g., the six columns on "Adam" are followed by the most extensive bibliography on this subject in any encyclopedia with which I am acquainted: "Africa" occupies 40 columns; Dr. Warfield's article on "Apologetics," 12 columns in length, a classic when written and still such; "Babylon" is assigned 38 columns, and "Baptists," 48 columns, in a volume extending only to the word "Basil."

The titles of some articles will come as a surprise to most readers; for instance, there is the section of two and one-half columns, and 34 lines of bibliography on "Abraxas." This is a word of mystic meaning in the system of the Gnostic Basilides upon which enormous labor has been expended in a search for its meaning and the origin of the name. (The introductory essay, "Concerning Bibliography," pp. XII-XXIV, is very important.)

We all look forward with the keenest anticipation to the new supplementary volume of this encyclopedia, which is being prepared under the editorial supervision of Professor Loetscher

of Princeton Theological Seminary, to be published by Kregel's Bookstore in Grand Rapids, Mich.

*The Catholic Encyclopedia*, in ten volumes, published in 1907, is probably the most elaborately illustrated encyclopedia of religion or the Bible issued in our language. Here, in addition to the general religious and Biblical subjects one would expect to find in such a work, are included subjects seldom treated in any other dictionary, and if so, with extreme brevity; e.g., "Abbess," "Abbey" (10 columns), "Abbot"; and a very interesting list of ecclesiastical abbreviations extending to 13 columns. We would expect to see the article on "Abraham," but here also is "Abraham in Liturgy." Forty columns are given to "Altar"; "Absolution" and "Abstinence" are treated with great care; and the "Bull Apostolicae Curiae" has 15 columns of solid type. One regrets that the religious history of all the states of our nation, and most of the principal cities, is included here, with a Catholic interpretation, of course; e.g., "Alabama," a state in which even at the beginning of this century Catholicism had hardly any roots at all, is assigned 8 columns.

Let me here say only a brief word concerning Hastings' *Dictionary of the Bible*, in four volumes, plus a supplementary volume, published between 1898 and 1904, the most comprehensive work of its kind to appear in the English language to that time. My own reaction may not be entirely accurate here, but I have generally felt that the articles in the dictionary proper are so technical that often they do not adequately repay a busy minister for the hours spent in reading them. The supplementary volume, however, has great value of its own, especially in the magnificent article by Sir William Ramsay on the "Religion of Asia Minor," where one finds amazing testimony to the accuracy of the second half of the first chapter of Paul's letter to the Roman church. There is also here an exhaustive article by the late Professor Votaw on the "Sermon on the Mount," and an equally comprehensive study of "War" by the late Professor James Moffatt. In this survey, however, we are discussing only the first volume of each set.

We now turn to what has been for me, apart from the *Encyclopaedia of Religion and Ethics*, the most valuable of all the dictionaries edited by Dr. Hastings, *The Dictionary of Christ and the Gospels*, published in two volumes, 1906-1907, uniform with the above-mentioned work. This is a set that ought to be indexed page by page, for the reader will come upon one surprise after another in the titles of articles, written by some of the best scholars of the western world at the beginning of our century. Here is a section of 16 columns on "Christ in Art," one of 10 columns on "Consciousness," 11 pages on "Gospel Criticism" by R. J. Knowing, and 17 columns on "Dates." And who would expect to find four columns in a Hastings dictionary on the "Day of Judgment," or 7 columns on "Desire"—a masterly study in human psychology? The "Divinity of Christ"—today generally referred to as the deity of Christ—is given 30 columns.

The late Professor C. W. Hodge of Princeton Theological Seminary makes an important contribution to the work with his article, "Fact and Theory," a more forceful challenge to the liberal attitude towards the Gospels than will appear in any Bible dictionary for many years to come. Here likewise are 15 columns on the "Foresight of Christ"; 30 columns on the "Apocryphal Gospels"; 10 pages by Professor James Denney on the "Holy Spirit"; and, though the words of the title are not from the New Testament, the article "Leading Ideas" in 10 columns is a classic. Acknowledged everywhere as one of the superb contributions of modern times to the study of the "Character of Christ" is the article by Professor T. B. Kilpatrick (34 columns).

To those who know him only as the greatest Calvinistic theologian of America of his time, the precious article by Dr. B. B. Warfield, "Children" (8 columns), will come as a surprise. In my opinion, this is the best treatment of Mark 10:14, 15 to be found anywhere. The matter of the "Christian Calendar" is a difficult one, and the 28 columns devoted to the subject will be found very helpful. Professor Denney has a good study of the "Authority of Christ," and A. T. Robertson an unusually significant article on the "Announcements of Christ's Death." Even the titles of Christ not in the Gospels are here fully considered, such as "Alpha and Omega," "Amen," etc.

One group of articles I have left for the last, and that is those arising from the Gospel narratives of Christ's birth. Every minister, annually faced with the necessity, and great



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privilege, of preaching on various aspects of our Lord's nativity will find superb material here. Without indicating the author or length of the article—with few exceptions—let me just give the titles pertaining to this one subject: "Annunciation," "Archelaus," "Augustus," "Ava Maria," "Babe," "Benedictus," "Bethlehem," "Betrothal," "Birth of Christ" (13 columns by R. J. Knowling), "Boyhood of Jesus," "Cave," "Census," "Children," "Circumcision," "Egypt," "Flight," "Fullness of Time" (on Gal. 4:4), "Genealogies of Christ," "Handmaid," "Herod" (12 columns), "Immanuel," "Incarnation" (over 30 columns), "Infancy," "Inn."

In this survey I shall not take up the last of the series of dictionaries by our renowned editor, *The Dictionary of the Apostolic Church*, in two volumes, uniformly bound with the other works. It is generally understood among New Testament scholars, I believe, that the articles are not nearly as important as those in the work mentioned just previously.

Our learned editor crowned his life with the greatest of all religious dictionaries published in the English language, though not specifically a Bible dictionary, the famous *Encyclopedia of Religion and Ethics*, which began to appear in 1908, when Dr. Hastings was fifty-six years of age, the twelfth, and final, volume being completed in 1921, one year before he died. The editor was able to command the scholarship of the western world for these articles, and one wonders if there will ever be another work to supersede this volume on such a comprehensive scale.

The first volume of 880 double-column pages extends only to the word "Art." Not only is the Christian religion discussed here in all of its varied and complicated aspects, but all the principal religions of the world, including the cults, and fundamental themes of prophecy. Those of us who know very little about Oriental religions, especially those of India and China, are surprised at the vast amount of space given to such subjects as "Abhiseka" (8 columns); "Adibuddha" (5,000 words), which is the theistic system of Nepal. Alfred E. Garvie gives us an interesting, seven-page study of "Agnosticism." There are seven pages on "Alchemy," 11 on "Alexandrian Theology," 21 on "Altar," and 11 on "Arianism."

What surprised me most was the section on "Animals," embracing over 60,000 words—a volume in itself. This particular article has an enormous bibliography in five languages, 560 lines of fine print—enough material on one subject alone to engage a person for twenty years of research. Philosophical subjects, such as the "Absolute," "A priori," etc., are thoroughly investigated. "Anglo-Israelism" is here, along with the "Amana Society" (27 columns), an extensive article on "Ancestor Worship," and the "Cult of the Dead."

For many, the most interesting of all articles in this first volume is that on "Ages of the World" (54 columns). The subjects considered in this encyclopedia are divided into major areas, each assigned to an authority in that particular field. For example, "Ages of the World" is divided into twelve parts, each done by

a different scholar—Primitive, Australian, Babylonian, Buddhist, Christian, Egyptian, Greek and Romans (25,000 words, superior to anything I know on ancient Greek and Roman thought), Indian, Jewish, Mohammedan, Teutonic, Zoroastrian. Though it is a subject in which I have never had more than a casual interest, some will find the greatest treasure in this entire first volume to be the two articles, "Architecture" (pp. 667-772) and "Art" (pp. 817-888), enough material to fill two books.

How much there is to know in this world that we shall never know! But how much richer life can become by a steady application, if for only thirty minutes a day, to the study of some noble subject relating to the Christian faith.

The *International Standard Bible Encyclopedia* was first published in 1915, but the third edition, thoroughly revised, is the one now generally seen and most frequently consulted—a five-volume work brought out in 1930. This is, without any question at all, the most comprehensive Bible dictionary in the English language of a conservative nature, and I know of no publishing house that is planning to bring out anything comparable to it in this generation, greatly as we need it. Some of the articles here have become classics; e.g., "Apocalyptic Literature," by J. E. H. Thomson (34 columns); "Apocrypha," by T. W. Davis (10 columns); "Apocryphal Acts," by A. F. Findlay (20 columns) and "Apocryphal Gospels," by J. Hutchison (11 columns).

Dr. W. H. Griffith Thomas is the author of the article on the "Ascension"; Dr. George L. Robinson, of the "Canon of the Old Testament" (20 columns); Dr. Robert W. Rogers, in his day the outstanding Christian Assyriologist in America, contributed the pages on the Babylonian and Assyrian religions; Professor Pinches, the authoritative article on the "Tower of Babel"; and no less a person than Professor Albert T. Clay, the article on "Babylonia."

The finest treatment on "Biblical Astronomy" I know of is to be found here in the 33 columns by the Astronomer Royal Professor E. W. Maunder. The late Professor Richardson, librarian of Princeton, is responsible for the article "Alphabet," and also the superb section on "Books," extending to 18 columns. Here is the famous article "Christianity," by one of the outstanding theologians of the world at the beginning of our century, Professor James Orr. But beyond all these, probably the two most valuable contributions are those on the "Chronology of the Old Testament" by the late Professor Edward Mack (20 columns) and the classic one by the late Professor William P. Armstrong of Princeton on the "Chronology of the New Testament" (pp. 644-650).

I shall never forget the day that the great New Testament scholar and defender of the faith, Dr. J. Gresham Machen, sitting with me in my study in Coatesville, Pa., pulled this first volume from the shelf and, turning to this article by Armstrong, affectionately caressed the pages and said to me, "Have you mastered this article?" I had to tell him the truth, that I had not—though I have since done so. I know of no dictionary article that so satisfactorily deals with



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the two difficult problems in chronology, the year of our Lord's birth and the year of His crucifixion, as does this one.

## Traitors

SCARCELY a day passes but that we see some confirmation of the accuracy of Paul's description of the character of mankind in general as it will be displayed at the end of this age. A startling illustration of two words here, "traitor" and "without natural affection," is to be found in the frightful article, "Inside Story of How Trials Were Rigged," by Alexander Orlov in *Life*, April 13, 1953. Mr. Orlov was in Russia and intimately acquainted with all the leaders of the Soviet government, so knows whereof he speaks. In the middle of the article, he refers to the trial of Grigori L. Piatakov, whom he describes as one of the most talented and respected men in the party, and who, when the October revolution triumphed, became the first president of the Soviet government in the Ukraine, though only twenty-seven years of age.

Piatakov once made a very frank statement about Stalin's mediocrity, which Stalin heard about, and never forgot. When arrested in 1937, Piatakov knew that his fate would be nothing but torture and death. Being unable to find new facts in this man's life warranting condemnation and death, the Soviet government, as in thousands of similar cases, was compelled to manufacture false evidence, and to force a confession of guilt from the arrested party. Mr. Orlov, emphasizing the fact that nothing of a physical nature could make this high officer confess to something of which he was not guilty, continues:

One of the saddest aspects of Piatakov's case was that Stalin's inquisitors succeeded in using against him none other than his own wife and Moskaev, his closest friend. Stalin always valued the testimony of a wife against husband, son against father and brother against brother, not only because such testimony demoralized the prisoner and broke his backbone, but because Stalin derived the greatest satisfaction from dealing a blow to a political adversary with the hand of a relative. The NKVD inquisitors easily and quickly broke Piatakov's wife. Terrified by the disappearance of the children of the Bolsheviks shot in the first trial, she agreed to testify falsely against Piatakov in order to save her own child.

## Magazine Articles of Major Importance

*The Christian Century*, April 8, 1953, "Ministry of Disruption," by Ralph L. Roy. (On the American Church of Churches.)

*Extension*, April, 1953, "Ambassador to the Vatican." This article in a Roman Catholic journal attempts to set forth reasons for the severing of diplomatic relations by the United States with the Vatican in 1867.

*Time*, April 6, 1953, "Bishop in the Front Line." A very significant article on Bishop Otto Dibelius, head of the United German Evangelical Church, ministering in East Germany—or so he was when this was written. These

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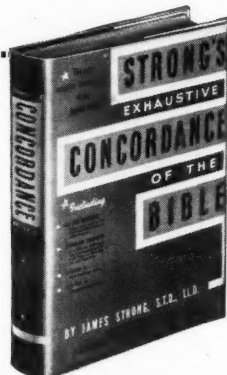
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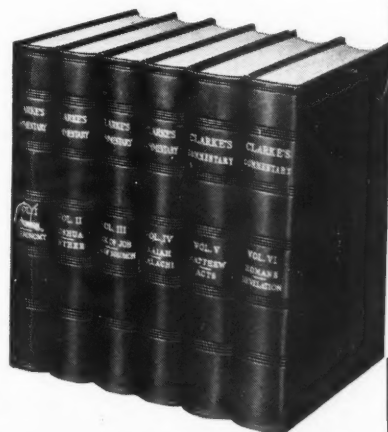
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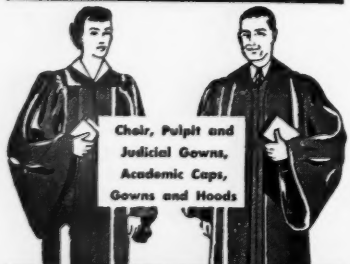
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*Interpretation*, January, 1953, "Till the Son of Man Be Come," by William D. Chamberlain, pp. 3-13. This deals primarily with an interpretation of Matthew 10:23 and 11:12. Whether or not one agrees with the article, it is wholesome in its premise that Christ was not mistaken in His utterances, as many students of the Gospels insist that He was.

*The Commonweal*, February 20, 1953, "The Conservative Catholic," by Wilhelmssen, pp. 491-493. This Roman Catholic professor of philosophy at Santa Clara University argues the amazing thesis that it is the Roman Catholic men on the Left, or the liberals, as he refers to them, who believe in an eschatology such as set forth in the New Testament, while the conservatives, or those on the Right, work for an interpenetration of all society of a Christian culture.

*Bulletin of the American Schools of Oriental Research*, February, 1953, "Abraham's Purchase of Machpelah," by Manfred R. Lehmann, pp. 15-18. This is a fresh study of Genesis 23, remarkably confirming, from the latest archaeological discoveries, the accuracy of the narrative recording the purchase of this ground by the patriarch Abraham.

*Christian Life*, April, 1953, "Formosa Story," by Fred Jarvis, pp. 19 ff.

*The Presbyterian Guardian*, December 15, 1952, "Should the Church Train Her Ministry," by J. M. Kik. The thesis of this article by the present pastor of the Reformed Church of Little Falls, N.J., is that the church should train her own ministry. This is a reply to three addresses appearing in the minutes of the twelfth General Assembly of the Orthodox Presbyterian Church, setting forth the opinion that it is not the business of the church to train her own ministry. A thought-provoking article.

*Watching and Waiting*, March-April, 1953, "A Survey of Prophetic Views as in Our Day," by George H. Fromow. This publication is issued by those who continue to promote the prophetic views of one of the outstanding students of Biblical prophecy of the nineteenth century, Benjamin Wills Newton. Copies of this may be secured from the author at 9 Milnthorpe Road, Chiswick, London W 4, England (some remuneration would be appreciated, I am sure).

*The Christian Graduate*, March, 1953, "Sanity, Confidence, and Scholarship," by Professor Blaiklock of Outland, New Zealand, pp. 6-11.

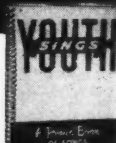
*Theology Today*, April, 1953. This is an unusually rich issue, containing three articles of significance: "What is Demythologizing?" by R. D. Smith, pp. 34-44; "The New Renaissance of Biblical Studies in the Roman Catholic Church," by Pius Parsch, pp. 45-52; "The Jehovah Witnesses and Jesus Christ," by Bruce M. Metzger, pp. 65-86. This article by one of the outstanding New Testament scholars in our country is the most important expose of the doctrinal heresies of this cult with

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## God's Refining Fire

[Continued from page 807]

he with his own righteousness that he was prepared to attribute unrighteousness to anyone but himself.

Second, there was distrust of God. Job says: "Behold, he findeth occasions against me, he counteth me for his enemy, he putteth my feet in the stocks, he marketh all my paths" (33:10). "It profiteth a man nothing that he should delight himself with God" (34:9). Sorrow had so clouded his vision that he said that as God punished the righteous and unrighteous alike, there was no advantage in piety.

Rebellion was also in Job's heart. Elihu says of Job: "He addeth rebellion unto his sin, he clappeth his hands among us, and multiplieth his words against God" (34:37). As Job's suffering increased, his desire for God decreased. So gradually there was welling up within his breast a feeling of opposition toward God.

Finally, there was pride. "Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it" (40:2). Job had supposed that his knowledge was greater than that of any man on the earth, in fact, that it was as great as God's knowledge.

## IV

The dross was being removed by the fire, and the gold was shining more brilliantly. First there was holiness. "Though these three men, Noah, Daniel, and Job, were in it"—the land of Israel—"they should deliver but their own souls by their righteousness, saith the Lord" (Ezek. 14:14).

Here, Job is declared one of the three most righteous men of the old world. This is a great testimony to Job's holiness.

Second, we see Job's greater faith. Before his trial his faith in God was

strong enough to see that divine worship and fellowship were the greatest things in a man's life. As his trial came, his faith increased. "Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. He also shall be my salvation: for the hypocrite shall not come before him" (13:15, 16). Job thought it probable that, his pain being so severe, it might end in death. Yet he rose to the grand triumphant song: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (19:25-27).

Tears often clear our eyes so that we may see the realities of heaven more clearly. Job loved God for what He was, apart from what He gave. As fire refines gold, so suffering can refine the heart, and the outcome of the severest trial can be a golden life fully balanced in all its graces.

Job's trials also increased his patience. "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (James 5:11). It was the suffering of great affliction which caused Job's name to be sounded forth throughout all the world, and to be for all time a household word for patience.

Job also gained humility. "Job answered the Lord, and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further" (40:3-5). He says to God: "I abhor myself, and repent in dust and ashes" (42:6). Directly after God spoke and challenged him, Job says: "Behold I am of small account." He realized the greatness of God and, in comparison, his own insignificance. So we see in Job the great grace of humility.

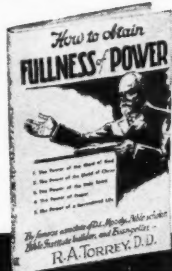
Finally, God gave him glory. Job lost his property; God doubled his property. "He had fourteen thousand sheep, and six thousand camels, and one thousand yoke of oxen, and one thousand she asses" (42:12). He lost his children; God doubled his children. "He had also seven sons and three daughters" (v. 13). There were ten on earth and ten in Paradise. He lost his health; God doubled his life. "After this lived Job an hundred and forty years" (v. 16). Instead of the seventy years of normal life, God doubled it and gave him 140 years.

Here was testimony to the world that Job was true at heart and that God had recognized his triumph. God balances coming glory against present suffering: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). Let us, if need be, like Job, bear the suffering that we may receive the glory. **THE END**

July, 1953

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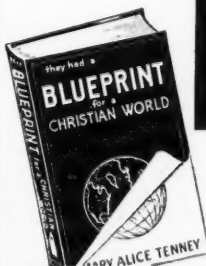
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EVANGELISM  
William Boyle, Editor



Top, interior of the 12,000-seat Convention Hall, St. Louis, Mo., home of the Billy Graham Evangelistic Crusade, April 19-May 17. Below, a Word of Life Rally packed 12,000 New Englanders into the Boston Garden, April 25, for an evangelistic message by Jack Wyrzten. Courtesy of Boston Globe

## News of Conferences and Campaigns

ONE month before the start of the Billy Graham Greater St. Louis Evangelistic Crusade, in St. Louis, Mo., more than 25,000 women gathered in hundreds of homes throughout the area for prayer sessions four times each week. Simultaneously, hundreds of special prayer-time services were scheduled in the city's offices, factories and stores.

With the prayers continuing, the Crusade opened at the large, beautiful Convention Hall of the Kiel Memorial Auditorium, April 19. Capacity crowds were in attendance nearly every night. On the last two Sunday afternoons, the

services were moved outdoors to Forest Park, where throngs of 40,000 and 50,000 assembled May 10 and May 17. The latter session was cut short by a sudden rain and hail storm which Evangelist Graham likened to the forthcoming day of judgment.

St. Louis pastors expressed themselves as well pleased with the crusade's results. Dr. C. Oscar Johnson, for twenty-five years pastor of the Third Baptist Church in St. Louis, remarked: "If in Billy Graham's coming to our city not one soul had been saved, it would have been well worth all the money and hours spent just to revive the churches and to unite the

pastors. I am thrilled with the way my church responded."

"A gospel message preached in the old-time revival tradition" was the way the *Boston Sunday Herald* reporter described the Word of Life Rally in Boston Garden, Saturday night, April 25.

Jack Wyrzten delivered the "fiery message" to 12,000 persons, many of whom came from distant parts of New England. Hundreds of "teen-agers and adults accepted Wyrzten's fervent call . . . publicly professed their faith . . . and made their decision to accept Christ."

Dr. T. Leonard Lewis, president of

Moody Monthly

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Gordon College, gave the invocation. Lt. Gov. Sumner G. Whittier greeted the evangelist, paying high tribute to the boys and girls who "gave up a Saturday night" to hear the New York evangelist. "You young people here tonight prove that a spiritual and moral awakening is sweeping the nation," he declared.

Gospel hymns were sung by an all-girl choir of 2500 voices, accompanied by the Salvation Army Band. Musical numbers were sung by Redd Harper, Carlton Booth, Ginny Gilbert, the Word of Life quartet, and Anton Marco, converted opera star.



Wagner

A young man about to embark on a ministerial career was among those professing Christ as Saviour during special revival services conducted by evangelist Eddie Wagner at the Bethel Baptist Church, Harlan, Iowa, April 28-May 10. The convert's

fiancée also responded to the gospel invitation on the campaign's final night.

James Stoutenborough, "The Flying Farmer," led the singing at the Harlan church, where S. P. Anderson is pastor.

"God has truly blessed Edgemont with a great revival," writes Joseph G. Ange, pastor of the Edgemont Free Will Baptist Church, Durham, N.C.

"Evangelist Del Fehsenfeld was used to stir the saints and to win many lost souls to Jesus Christ. In addition to the large number who found Christ as Saviour, and rededicated their lives, there were between forty or fifty who pledged to tithe their income from now on. And I believe the outward, visible results were just a small part of the fruitful ministry we experienced during these two weeks," he concluded.

Edward F. Vallowe, pastor of the Macon, Ga., Second Baptist Church also reports a blessed time of revival during special meetings with Evangelist Fehsenfeld.

"Never have we had such an outpouring of the Spirit of God," Vallowe reported in the church paper, *Second Baptist Herald*. Besides the spiritual blessings experienced, the church announced ninety-four additions to its membership; a record Sunday school attendance; and sixty-three candidates for baptism. The meetings lasted for eight days.

A crowd of 3000 persons jammed the University of Alabama's Foster Auditorium, Tuscaloosa, Ala., March 29 to hear evangelist Eddie Martin speak on "Heaven." Week-night crowds of 1400 were reported at the city's Calvary Baptist Auditorium.

The First Baptist Church, Gulfport, Miss., sponsored a series of special meetings with Martin following his Tuscaloosa engagement which were also well attended. More than 2000 attended a special outdoor rally at the high school football stadium.

The O. W. Stucky evangelistic team completed a successful two-week campaign in the First Baptist Church, Cadillac, Mich., on May 17. John Babien is pastor.

Entire families were among those professing salvation through Christ. More than 5,600 Bible chapters were read by the congregation during the campaign, and sixty-nine persons pledged to begin a Scripture reading schedule that would take them through the entire Bible in one year.

Earlier, Mr. and Mrs. Stucky conducted meetings in the Wadhams Baptist Church, Port Huron, Mich., and in the First Baptist Church, Eaton Rapids, Mich. Good crowds were in attendance from the first day, with many responding to the gospel invitation.

Several decisions for Christ were recorded in three evangelistic crusades conducted by John Carrara, of Fairview, N. J.

Carrara ministered at Calvary Baptist Church, Altoona, Pa., where Ralph Stoll is pastor; Temple Hill Baptist Church where Lawrence Swanson is pastor; and Burton Avenue Baptist Church, Waterloo, Iowa, where George McCauley is pastor.

Dr. Hyman Appelman's Twentieth Century Crusade attracted overflow crowds at the Portland, Maine, First Baptist Church, April 5-19.

A large number of professions of faith were recorded, 95 per cent by persons whom Dr. Appelman said were over 25 years of age. Dr. George Alden Cole, pastor of the host church, served as chairman.

Prior to the Portland crusade, Appelman ministered for three weeks in the Miracle Auditorium, Lexington, Ky., in an area-wide campaign that was also well attended.

"Thousands were reported around a Pittsburgh auditorium, and 3,000 inside it, when Percy Crawford, the television-radio preacher, and his associates presented a program of preaching and religious music last Saturday night," reported the Pittsburgh, Pa., *Sunday Sun-Telegraph* of March 29, 1953.

"Whether the Crawfords could have drawn this attention in a city as outwardly materialistic as Pittsburgh before the age of television is questionable. Nevertheless, they did draw the crowd with little advance promotion, and it was one of the biggest crowds ever to attend such an indoor affair in the Steel City," the newspaper continued.

Evangelist Crawford, his family and his radio-TV quartet appeared at the Soldier's and Sailor's Memorial Hall under the sponsorship of the Greater Pittsburgh Youth for Christ.

Following a series of Bible conferences in Cortland County, N. Y.; Kenosha, Wis.; Brooklyn and Long Island, N. Y.; Evansville, Ind., and New Bern, N. C., Dr. William Ward Ayer flew to the British Isles in May for an evangelistic tour in Europe.

Dr. Ayer was accompanied by Dr. Arthur W. McKee, executive secretary of the Winona Lake Bible Conference, in

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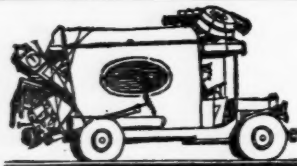
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his United States conference meetings.

"God has sent the showers of blessing for which we have prayed," reported Richard N. Pettitt, pastor of the Fairview Baptist Church, Watauga, Tenn.

"Evangelist J. Oscar Wells' visit with us (April 20-May 3) far exceeded our expectations. The Lord graciously revived His people so that for miles around people heard about the meeting. We had to use extra chairs each night to accommodate them all.

"Every night, except one, men and women walked the aisles for God. Four in one family were saved. Another man, whose children are all Christians, turned to Christ after sixty years of sin. In addition to those who were saved, thirty-five responded to the invitation to be baptized," Pettitt concluded.

Evangelist Joe Arnett reports a goodly number of conversions during special evangelistic meetings in the South Side Baptist Church, Chicago, Ill., April 19-May 3. Virgil Romans serves as pastor.

"Eight Great Days," a series of meetings with Evangelist Robert S. McBurnie, of Windom, Minn., were held in the Calvary Baptist Church, Cedar Falls, Iowa, May 3-10.

Floyd Bergfalk, pastor, reports a time of spiritual blessing among his people as a result of the campaign. "Christians were aroused to the necessity these days of re-affirming our stand for Christ, of making our Christian testimony felt in the church and community, and of becoming effective in a consecrated effort to win the lost for Christ," Bergfalk stated.

A number of decisions were recorded in the meetings. McBurnie was assisted musically by David Lloyd George, of Eldora, Iowa.

"Last Sunday night we closed the most fruitful, Holy Spirit directed eight days with an evangelist we have had in our 33 years of ministry . . . with the servant of the Lord, Merv Rosell," reports Dr. Ralph E. Stewart, pastor of the San Gabriel, Calif., Union Church.

"Dr. Rosell not only brought a great spiritual blessing to our hearts, but taught all of us in an amazing way that the day of miracles is not concluded. Souls were saved at every service. Scores of decisions for consecration of life and

many other personal decisions were made," he added.

A group of twelve young people from God's Invasion Army closed a two weeks' evangelistic visitation campaign at the 50-year-old First Baptist Church, Clarks-ton, Wash., on April 26.

Arvid Johnson, of Lake Nebagamon, Wis., served as group leader. Arthur Houk, church pastor, reports that an elderly man, unable to come to church, was converted in his own home.

## WINONA LAKE OFFICIAL DIES

As this issue of MOODY MONTHLY is about to go to press, word comes of the homegoing of Dr. Arthur W. McKee, General Manager of the Winona Lake Christian assembly. The Winona Lake official died in his sleep Sunday, June 7.

A graduate of Moody Bible Institute (1912), Dr. McKee for a number of years carried on an extensive ministry as a song leader and soloist with various evangelists. He was featured some time ago in MOODY MONTHLY's Institute and Alumni department as "Alumnus of the Month."

Funeral services were held at the First Methodist Church, Warsaw, Ind.

## FUTURE ENGAGEMENTS

**Wes Auger:** June 30-July 12, Church of the Good Shepherd, Jamesville, N.Y.; July 4, Christian Happy Hour, Syracuse, N.Y.; July 11, Christian Youthtime, Cortland, N.Y.; Aug. 4-16, Bible Baptist Church, N. Manchester, Ind.

**John Carrara:** Aug. 2, Trinity Baptist Church, Jersey City, N.J.; Aug. 9, Dutch Reformed Church, Ridgefield, N.J.; Aug. 16, Fairview Gospel Church, Fairview, N.J.; Aug. 23, Hydwewood Park Baptist Church, North Plainfield, N.J.; Aug. 30, Federated Church, Lafayette, N.J.; Sept. 6, Federated Church, East Springfield, Pa.; Sept. 9-20, First Baptist Church, New Lexington, Ohio; Sept. 22-Oct. 4, First Baptist Church, Mishawaka, Ind.

**Val Cloud:** July 4-26, union tent meeting sponsored by Youth for Christ and churches of Minot, N.D.; Aug. 3-24, union tent meeting sponsored by Christian Evangelistic Association, Mobile, Ala.; Aug. 29-Sept. 20, union city-wide tent campaign sponsored by fundamental churches of Bismarck, N.D.

**Merle E. Gray:** June 21-Sept. 7, Highland Lake Bible Conference, Highland Lake, N.Y.

**Charles E. Gray:** June 16-July 5, Maranatha Bible Church, Marion, Ohio.

**R. V. Humbert:** June 22-25, Struthers Baptist Tabernacle, Struthers, Ohio; Aug. 2-5, Hayden Ave. Gospel Church, Cleveland, Ohio.

**Harry McCormick Lintz:** July 5, union tent meeting, Flint, Mich.

**John E. Marchbanks:** July 8, 22, Asheville Bible Church, Asheville, N.C.; July 12-19, Great Smoky Mountain Bible Conference, Bryson City, N.C.; July 25-Aug. 1, Hebron Camp, Blowing Rock, N.C.

**The Nelsons:** June 30-July 12, Wellston Camp Meeting, Wellston, Ohio; July 21-Aug. 2, Stoutsville Camp Meeting, Stoutsville, Ohio.

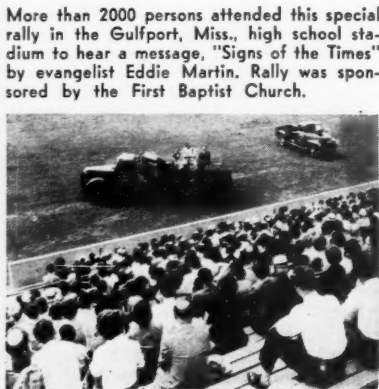
**G. W. Otteson:** July 7-19, union tent meetings, Austin, Chicago, Ill.; July 25-Aug. 1, Youth Camp, Gotha, Fla.; Aug. 2-9, Covenant Church, Miami, Fla.; Aug. 10-16, Covenant Church, Vero Beach, Fla.; Sept. 8-20, Covenant Church, Iron Mountain, Mich.

**Mr. and Mrs. Lester C. Place:** June 30, First Baptist Church, Luverne, Minn.; July 1, Omaha Gospel Tabernacle, Omaha, Neb.; July 2, Sioux City Gospel Tabernacle, Sioux City, Iowa; July 3, 4, 5, Lake Okoboji Bible Conference, Arnolds Park, Iowa; July 7-15, Tri-County Bible Conference, Odebolt, Iowa; July 18-24, Gull Lake Bible Conference, Gull Lake, Mich.; July 26-Aug. 2, Lake Erie Bible Conference, Erie, Pa.; Aug. 4-9, Penn Grove Bible Conference, New Hanover, Pa.; Aug. 10-16, North Mountain Bible Conference, Benton, Pa.; Aug. 17-23, Pinebrook Bible Conference, East Stroudsburg, Pa.; Aug. 24-30, Harvey Cedars Bible Conference, Harvey Cedars, N.J.; Aug. 31-Sept. 7, Montrose Bible Conference, Montrose, Pa.

**John Porter:** June 28-July 3, Blue Water Bible Conference, Wallaceburg, Ont., Can.

**Paul B. Smith:** June 28-July 3, Gabalfa Baptist Church, Cardiff, Wales; July 5, Central Baptist Church, London, England; July 8-10, Russian Church, Paris, France; July 12-14, Russian Church, Brussels, Bel.

**O. W. Stucky:** June 28, Calvary Baptist Church, New York City, N.Y.; July 12-26, Burns Ave. Baptist Church, Detroit, Mich.; Aug. 2, First Baptist Church, Hazel Park, Mich.; Aug. 9, First Baptist Church, Lincoln Park, Mich.; Aug. 16, Highland Park Baptist Church, Detroit, Mich.; Aug. 23, Springwells Ave. Baptist Church, Detroit, Mich.; Aug. 30, First Baptist Church, Eaton Rapids, Mich.





Mich.: Sept. 6, First Baptist Church, Hammond, Ind.  
*George Sweeting*: June 21-July 12, tent campaign, Hammond, Ind.; July 14-17, Winona Lake, Ind.; July 19-Aug. 2, Gratiot Ave. Baptist Church, Detroit, Mich.; Aug. 3-8, Word of Life Camp, Schroon Lake, N.Y.; Aug. 10-16, Pinebrook, E. Stroudsburg, Pa.  
*John J. VanGorder*: July 12-Aug. 2, Faith Tabernacle, Hendersonville, N.C.

### Moody Extension Staff

*James R. Calhoun*: Aug. 24-29, Joliet Hi-C Camp, Midlothian, Ill.; Aug. 30, Ganson Street Baptist Church, Jackson, Mich., Sept. 22-Oct. 4, Flatwoods Baptist Church, Flatwoods, Pa.  
*Dr. George E. Speake*, "Sermons from Science": Aug. 26-Sept. 7, Pacific National Exposition, Vancouver, B.C.; Sept. 14-18, Kamloops, B.C.; Sept. 28-Oct. 2, Georgia Auditorium, Vancouver, B.C.

### Moody Student Teams

*Melody Aires*: June 30, Non-Sectarian Fellowship Church, Limerick, Pa.; July 1, Aidan Union Church, Aidan, Pa.; July 2, Memorial Baptist Church, Altoona, Pa.; July 3-12, Evangelical Methodist Church, Altoona, Pa.; July 12, First Brethren Church, Altoona, Pa.; July 13-19, Winona Lake Conference, Winona Lake, Ind.; July 19, South Side Evangelical U.B. Church, Wabash, Ind.; July 20, Calvary Baptist Church, Findlay, Ohio; July 23, Union Baptist Church, Kittanning, Pa.; July 26-31, Highland Lake Bible Conference, Highland Lake, N.Y.; Aug. 2, Main Street Baptist Church, Oneonta, N.Y.; Aug. 4, 9, Church of God, South Mountain, Pa.; Aug. 8, Youth for Christ, Hampstead, Md.; Aug. 15, 16, Church of God, Shippensburg, Pa.; Sept. 3-7, First Baptist Church, Freeport, Ill.; Sept. 20, Central Ave. Baptist Church, Chicago, Ill.

*King's Harmonious Gospel Team*: July 1-3, First Baptist Church, Charleston, Ill.; July 5-12, Calvary Baptist Church, Battle Creek, Mich.; July 15, Grace Brethren Church, Mansfield, Ohio; July 16, First Baptist Church, Medina, Ohio; July 17-19, Erieside Bible Conference, Willoughby, Ohio; July 22, First Baptist Church, Monessen, Pa.; July 25, Ellwood City Youth for Christ, Ellwood City, Pa.; July 28-Aug. 2, Montvale Baptist Church, Montvale, Va.

## Pioneer Mission to Lonely Homes

[Continued from page 803]

organization to issue Bible study quarterlies for the study of the Sunday school lessons. It was the first to publish juvenile story papers for Sunday school children and it was the pioneer in sending out traveling missionaries to the isolated families of the earlier populated states east of the Mississippi. Today its missionaries are using the latest in modern visual aids, including the flannelgraph and motion picture, to proclaim redemptive truth.

One of the devices used by Union missionaries is the group gathering at which several Sunday schools in a given area meet for an all-day service. The Sunday school lesson is studied, inspirational messages and special musical numbers are given. A basket lunch is enjoyed at noon.

Through the training and inspiration provided by such gatherings and through leadership training courses many of the rural young people are being enabled to carry on a large part of the Sunday school work in their own communities. Many others are going on to Bible school and into missionary service or the ministry. Recently the superintendent of the Union's Pacific Southwest District listed twenty-nine young people from rural schools who are now on the field in Africa, Japan and South America as well as in the homeland.

When the vacation Bible school first appeared upon the American scene fifty

years ago, leaders of the Union were quick to sense its possibilities among rural boys and girls. Today vacation Bible schools are an important part of the Union's program. Scripture memorizing is stressed and many hundreds receive Christ as their Saviour. Last summer Union missionaries reported more than 46,000 professed decisions as an outgrowth of 1,576 vacation Bible schools.

An interesting incident was reported by one missionary in connection with one of these vacationtime schools. In a home where a teacher was staying, the worker was asked to return thanks before meals. When the vacation Bible school was over, the father in the home suggested that they continue this practice. Later the father, mother, two daughters and a son all became Christians. The son is now in college preparing for the ministry, and all this seemingly began with this vacation Bible school experience.

✦ The most spectacular development in the Union program in recent years has been the growth of young people's Bible conferences. Here in addition to the usual recreational programs there are Bible classes, gospel messages and missionary talks which leave lasting impressions upon young hearts. Last year the Union conducted 99 of these young people's conferences in which nearly 7,500 young lives were brought to Christ. Many of these young people are now preparing for Christian service.

Even more recent is the Union's new "Pioneers for Christ" movement launched about a year ago. Based on the need of young people of high school age, the new movement is designed to provide a year-around program of Christian activity and training for older young people in rural areas. Saturday night rallies, mid-winter Bible conferences and various other activities are used to promote Bible study and Christian fellowship. High standards of personal living, scholarship and, of course, personal faith in Christ are primary requirements for membership.

But with all these varied activities, the central purpose of the American Sunday School Union continues to be ministry to the lonely homes of America. Along the back roads in every section of the country live thousands of families who would never know the meaning of a pastoral call unless the Sunday school missionary found his way to them.

One missionary on the northern plains tells of a mother on whom he called in a community twenty-five miles from the nearest church. Though she had once had a church background, she told him she had not attended a church for more than twelve years and that her two children had never been in either church or Sunday school. With the burden of reaching such families as this constantly in view, the American Sunday School Union is still a pioneer mission to lonely homes.

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# NEWS REPORT

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SAM PAXTON, EDITOR

**V**ARIED action on the part of denominational groups at conventions, conferences and meetings of executive bodies is responsible for some of this month's top headlines.

## **Pressure Toward Unity**

In Houston, Tex., more than seven million Baptists from twenty-two southern states have been urged to reject any bids of united Protestant movements. The recommendation was made recently at the Southern Baptists' ninety-sixth annual session.

Dr. J. D. Grey, delivering the annual president's address, said, "We are pressured by two forces" which he said must be resisted. The two, he explained, are the ecumenicalism of united Protestantism and the "anythingism" of non-denominationalism.

Convention resolutions decried beer and cigarette advertising on radio and television as representing an increasing danger to Christian home life; ordered a study of the advisability of ministers' participating in social security benefits and called for an aroused public sentiment against obscene literature.

Congress was petitioned to amend the Selective Service act to permit draft deferments for such full-time church employees as directors of music. President Eisenhower and the State Department were petitioned to employ such measures as necessary to relieve persecution of religious groups in Italy, Spain, and South American countries.

Dr. James Wilson Storer, pastor of the First Baptist Church of Tulsa, Okla., was elected as the new president of the convention.

## **Convening Baptists**

Baptist meetings also made news in Philadelphia and Denver. The occasion in Philadelphia was the twenty-second annual conference of the General Association of Regular Baptist Churches. "Witnessing for Christ" was the conference theme. Speakers were Dr. R. T. Ketcham, Dr. Carl M. Sweazy, Dr. R. L. Powell, and E. A. Finkenbinder.

In Denver the American Baptist Convention approved an eight million dollar building program to be focused chiefly on Western areas and suburban districts of major cities. The convention was told \$7,093,000 was raised for the church's world missions in the last year, an in-

crease of 9 per cent over the previous year.

Still another meeting to be held July 15-22 in Rio de Janeiro, Brazil, is the fourth Baptist Youth World Conference which is expected to attract more than 350 delegates from this country, according to Robert S. Denny, chairman of the youth committee for the Baptist World Alliance. Young people of college age from thirty countries are expected to swell total attendance to 10,000.

## **Local Planning**

Meanwhile the Methodist Council of Bishops, meeting in Omaha, Nebr., has decided that each of the 106 Methodist annual conference boards of missions should organize a committee to evaluate church strategy in its own city and recommend appropriate action to meet existing conditions.

The committees will attempt to meet the challenge of increased temptations brought about by pressure of population in the city, the council said in a statement.

William C. Martin of Dallas was elected council president, Charles W. Brashares of Chicago was named vice-president, and G. Bromley Oxnam of Washington was re-elected secretary.

## **Temperance Overseas**

In Scotland the Church of Scotland temperance committee has condemned brewers who planned to mark the coronation of Queen Elizabeth in June with a double strength beer. The committee said it shares the universal rejoicing over the coronation but "deplores the use made of this august event by some interested parties to brew beer of double strength."

In Japan criticism of the imperial family, an unprecedented gesture here, has been made by the Temperance League of Dai Nippon. The League is critical of reports that Crown Prince Akihito has been drinking cocktails at official ceremonies during his trip to England. The League sent a message to the chief chamberlain of the imperial household which said in part: "The crown prince is too young to touch alcohol. Indeed, under Japanese law, he is committing a deliberate offense against the protection of minors act, as democratically enacted by the Diet."

## **Woeful Welfare Work?**

Church-sponsored welfare agencies came under attack with the charge that they "are doing some of the worst social work in America," at the twenty-fifth annual meeting of the Lutheran Welfare Conference of America held in Chicago in conjunction with meetings of the Associated Lutheran Charities.

The charge was made by Robert H. MacRae, head of the Welfare Council of Metropolitan Chicago. Although declaring there is a need for the church agency which does its job well, MacRae said that some of the work being done is very bad.

Clarence Krumholz, director of welfare of the National Lutheran Council, said MacRae's criticism was not too harsh. "We all realize that in some cases church agencies have been below standard," he declared. "It has been difficult to break

## **Ladies' Holiday**

The women's missionary society of the Free Church in Funkley, a town with a population of 25 located 235 miles north of Minneapolis, did such an outstanding job of making cancer bandages in 1952 that the American Cancer society and the Pacific Mills company flew 23 of the 25 inhabitants to New York City for an entire week there.

Television and radio appearances were capped by an extended day trip to Washington where the group was welcomed by President Eisenhower.

The ladies in the Funkley church started doing "white cross" work under the Evangelical Free Church program in 1950, when bandages were sent to Free Church nurses and doctors in the Belgian Congo. Additional help went to Indians in northern Minnesota, to a children's home in Holdrege, Neb. Then they started on the cancer bandages. The record marked up by the small but active group drew county, state and national attention and resulted in the trip to the big city.

"No night clubs," the ladies said on arrival there and looking over the planned schedule. On their Sunday morning in New York they all piled into a chartered bus and drove 22 miles to the Evangelical Free Church in South Ozone Park, Long Island. Today they're back home, working on more bandages.

away from the traditional approach to charity." He added the Lutheran church is working constantly to comply with state standards in social work.

Paul Hansen, Denver pastor, reported he had obtained a random sampling of five thousand Lutheran families and found that the most common causes of family disagreement are finances, in-laws, and child training. The survey was part of a family research project sponsored by the Lutheran Church—Missouri Synod.

## **Survival in China**

The Christian church will survive the Communists in China, says Dr. Ralph Mortensen who directed the combined work in China of the American Bible Society, the British and Foreign Bible Society and the National Bible Society of Scotland. Dr. and Mrs. Mortensen, among the last Americans allowed to leave Shanghai, now are in the U.S.

The Mortensens predict eventual revolt by the Chinese people against the Communists.

Although Christian leaders always were in peril, Dr. Mortensen reports, he says there was no ban against Bible reading and preaching so long as ministers refrained from making any comment which could be construed as "political." He estimates that enough Bibles were in China when he left to take care of the needs of the people for the next three years.

Another informant says Christian religious activity has continued without

interference from the Communists in the former London Mission leprosy colony in Zangbeh, Hangchow Province. The reporter is Dr. S. D. Sturton, former university professor at Hangchow, now in this country. The work at Zangbeh was taken over by the government, however, Dr. Sturton says. It was supported jointly by the Mission to Lepers (London) and American Leprosy Missions.

### God-Conscious President

Dwight D. Eisenhower is "the most religious U.S. President since Washington and Lincoln" says *Christian Herald* Editor Clarence W. Hall after an interview with the chief executive.

Asked why he had given little sign of his religious faith before becoming a political personage, Eisenhower said, "I always figured that a man's religion was a private matter between him and his God." It was during the election campaign that he found "you simply cannot explain our nation, in either its past or its future, in any other terms than religious."

Hall quotes the President as saying: "Our forefathers proved that only a people strong in godliness is a people strong enough to overcome tyranny and make themselves and others free. Today it is ours to prove that our own faith, perpetually renewed, is equal to the challenge of the tyrants."

### March of Freedom

A demonstration at the foot of the Washington Monument in Washington, D.C., culminating in the signing of the seven-point Declaration of Freedom by President Eisenhower, congressmen and other government leaders, is expected to launch a year-long March of Freedom campaign on July 4.

The campaign, originated by the National Association of Evangelicals also calls for "God's Seven Freedoms."

Forty-eight facsimile copies of the declaration will be sent to each state for signatures of the governors and of individuals across the land. Then a mass pilgrimage will converge on Washington, D.C., July 4, 1954, bearing the forty-eight facsimiles for binding into one volume to be placed in the nation's archives.

Based on Psalm 23, the Declaration of Freedom sets forth these specific points: freedom from want, from hunger, from thirst, from sin, from fear, from danger, and freedom to live abundantly.

### Urge Investigation

The President, Congress and Chairman Harold H. Velde of the House Committee on Un-American Activities were urged to investigate charges of Communism in religious organizations at a mass meeting sponsored by the American Council of Christian Churches in Washington, D.C., recently.

The two major addresses were by Dr. Robert T. Ketcham, national representative of the General Association of Regular Baptist Churches, and Dr. Carl McIntire, president of the International Council of Christian Churches. Dr. W. W. Breckbill, president of the Evangelical Methodist Church, presided at the meeting.

Velde has stated that in every field his committee investigates—education, labor,

### The Last Word

A parade in Waco, Texas, sponsored by the Budweiser beer company had a surprise ending for many persons.

The parade was the beginning of a five-day stay in Waco of Anheuser-Busch's eight famed Clydesdale horses. The horses led the parade, pulling a giant wagon of dummy beer cases.

Bringing up the end of the parade, however, was a trailer truck carrying a demolished automobile with ketchup-splattered young persons draped about it. A placard on one side declared that beer and automobiles equal death; another pleaded, "If you drive, don't drink; if you drink don't drive." Following the float was a trail of cars bearing signs telling of the devastating effect of alcohol.

The demonstration for abstinence was planned by Tilson F. Maynard, pastor of Waco's Emmanuel Baptist Church.

entertainment, and government—there always is a "great hue and cry" from persons in those fields. "The majority of those opposing the investigations do it because they have committed the sin of subversion," said Velde. "That includes members of the cloth," he added.

Meanwhile, the National Council of Churches of Christ in the U.S.A. has issued a statement of confidence in the patriotism of Protestant leadership. It has stated its belief that its constituent churches "are among the greatest bulwarks of freedom in the United States."

### Faith on the Wane?

A Jewish author and scholar believes that religious faith is declining, although surveys reported from time to time seem to indicate otherwise. Instead, religion is slowly being "kicked out of everyday life," says Dr. Will Herberg of New York.

Meanwhile, tension is building up between Catholics and Protestants, he says. The key to this tension is the question of separation of church and state which has made Protestants fear Catholic domination. As a result, he says, "they have developed a minority psychology, even though they still are the largest religious group in the nation."

"Worse," he continues, "it has caused increasing numbers of Protestants to lose their initiative and fall under the influence of secularists. American Jewish spokesmen also have been guilty of fostering secularism because they feel it would provide them a climate freer of prejudice," Dr. Herberg said.

He added such a view seemed to him dangerously short-sighted, "for a thoroughly de-religionized society would have no place for Jews as Jews and no place for Judaism."

### Two Awards

Two religious journalism awards have been made in recent weeks.

The first Supple Memorial Award for "excellence in religious journalism" has been given to Marilyn Gilbertson of the

Winona (Minn.) *Republican-Herald* on the basis of stories on the Vatican ambassador controversy, introduction of the Revised Standard Version of the Bible in Winona, a series on outstanding laymen, the history of the Bible from Hebrew manuscript to the volumes in common use today, and on the problems of the rural church.

The other award is the Howard R. Smith Award for Christian Editorial Features which went to Jack Hamm, cartoonist and art instructor at Baylor University in Waco, Tex. Hamm originally planned to study for the ministry, but instead became a commercial cartoonist. Later he started drawing religious cartoons and offering them free to newspapers. He now is syndicated nationally.

### The Liquor Story

The U.S. has become a nation of living room drinkers, according to figures compiled by liquor dealers. Before World War II, 60 per cent of the drinkers drank outside the home. By the war's end, however, 70 per cent of the nation's drinkers were drinking at home.

Statistics show, too, that while more persons are drinking, the average individual is drinking less liquor each year. In 1860 the per capita consumption of liquor was 2.86; in 1952 it was 1.18, the lowest per capita rate since 1940.

What makes the present statistics alarming is that each year more and more persons are listed as using liquor. Five years ago two Rutgers university professors, Drs. John Riley Jr., and Charles Marden, found that two out of every three American adults drank some kind of alcoholic beverage.

### Debate on Hell

A debate has developed both in Norway and in the U.S. over the existence of hell. The debate was touched off by a radio address in Norway by Dr. Ole Hallesby who said "the minute you drop dead on the floor you drop right into hell." Bishop Kristian Schjelderup took the opposite view.

In the U.S., Dr. H. Conrad Hoyer of Chicago said he believed most Lutheran clergymen would back Dr. Hallesby. "There may be discussion as to the temperature in hell," Dr. Hoyer said, "but the New Testament certainly teaches judgment and the possibility of condemnation."

Other news highlights from around the world include the following:

**MEXICO**—Plans are being made by the American Bible Society for celebrating the seventy-fifth anniversary of the founding of the Society's agency in this country to be held this fall. Scripture distribution in Mexico in 1952 was 465,417 copies, an increase over the previous year by 115 per cent.

**ENGLAND**—"An insult to Almighty God" is what T. W. Manson, moderator of the general assembly of the Presbyterian Church of England, calls the average British church goers' weekly contribution to church funds of a shilling (fourteen cents). "Those who make these perfunctory offerings can only do so because they do not really love God in

[Continued on page 841]





Wife and children of a Hindu cloth merchant.



Gate to the city. India's population increases about 5 millions each year.

## Feeling the Pulse of Missions in India

By DON HILLIS

*One of the most critical and difficult areas still open to the missionary of the gospel today is the young and thickly populated republic of India. Here nationalism and Hinduism combine with other factors to make the work slow and the results often meager. Even more serious is the fact that the door to this new nation's millions may close completely at any time—as it did for a short period a few months ago. To help you appreciate the changing conditions and to guide you in your praying, MOODY MONTHLY brings you this report recently compiled on the basis of opinions of workers in the field.*

**S**IX years ago I saw the British flag lowered and the raising of the tricolor emblem of India, a new-born nation of 350 million people. That birth did not take place without serious prenatal pangs and afterbirth complications. Nevertheless, in many respects the growth which has followed has been spectacular.

How has all this affected missionary work in India? In order to get a representative picture I sent out a questionnaire to scores of widely separated missionaries. The response was excellent, though a friend good naturedly remarked that it would be well to pray for a postal strike should others follow the same plan.

✦ In spite of grave problems, most of the missionaries I contacted seemed to express a cautious optimism. Almost three-fourths of those replying indicated that their work is more encouraging than five years ago. Less than one-fourth felt that there has been little change in this period, and a small number expressed discouragement. Yet there are many grave problems. The brightest spot in the long and varied list of encourage-

A missionary with the Evangelical Alliance Mission, Mr. Hillis is originator of the Light of Life Correspondence School which is sending out one or more Bible study courses in each of ten of India's eleven major languages. He is now on furlough in the United States.

ments enumerated was youth work. The growing popularity of young people's camps, increased enrollment at Bible schools, the conversion of young people and their voluntary witnessing, all were mentioned. Other replies pointed to better qualified nationals taking places of responsibility, the response to evangelism on the part of some caste people and a rather widespread turning to Christ among aboriginal tribes people. Not a few missionaries see reason for rejoicing in the spiritual hunger evident in their congregations while others are encouraged by the deeper awareness of the urgency

### AN OUTCASTE SECTION OF AMALNER.

Christianity has had a special attraction for the outcastes, who number about 50 millions.



### MISSIONS

Harold R. Cook, Editor

of the hour shown by some Indian Christian leaders.

Turning to the list of discouragements mentioned, however, one finds some very unhappy reading. Formalism, modernism and materialism; the lack of love, unity, prayer, growth, and desire to witness, and the presence of strife and division make up the list. The root of this sad condition is best described by one missionary who says, "My church has too many baptized heathen in it." The age-old lesson that the children of Sarah and the children of Hagar cannot live at peace in the church is being learned anew in India. Here is a vital challenge for those in the homeland to pray for the Indian church.

✦ ANSWERS to another question clearly indicate an aggressive bid to draw

Christians away from the evangelical church by groups emphasizing legalism. Large tent meetings and correspondence courses in which well over 200,000 students are enrolled have in some places made inroads into the flock. Where churches are grounded in the Word of God, however, these efforts are in most cases bearing little fruit.

Communism is seen by the missionaries as the most formidable foe at present. For the most part its influence is being felt in the villages and among the working classes of the large cities. Missionaries reporting the most opposition without exception are those engaging in the more aggressive forms of evangelism such as bazaar and street meetings. A number of them have had their meetings broken up by hyperorthodox Hindus, oversensitive nationalists or Communists. A still more formidable barrier to the preaching of the gospel is India's reluctance to admit new and returning missionaries—an attitude which is being encouraged by zealous Hindus who are taking advantage of the present spirit of nationalism.

Roman Catholic influence is felt almost exclusively in the cities. There the appeal of this faith is all the stronger because of the place of images in Romanist worship. The emphasis on the priesthood and ritual are also readily grasped by the Indian mind.

Indifference, not opposition, however, is the typical reaction to the gospel in India today, according to those replying to my survey. "They are interested to hear, but indifferent to accept," says Elmer Fricke of the Ceylon and India General Mission. To this, Lauren Carner of the Christian and Missionary Alliance adds, "We should never forget that down through hundreds of years . . . Hinduism has entrenched itself by . . . courteous compromise with its enemies."

The fact is that both the interested and the indifferent become antagonistic when someone within their family, clan or caste begins to step out for Christ. The boycott and other forms of persecution inevitably follow except in cases in which whole groups become Christians at one time.

✦ A question concerning the most effective form of evangelism brought an overwhelming response in favor of personal evangelism with public gospel preaching running a very poor second. House to house visitation, mass meetings, gospel

team meetings in the villages, the printed page ministry and medical work, however, were all enumerated as useful.

Replies to another question about the sale of literature ranged all the way from "great success," to "very little." In general a slight increase in Gospel sales is indicated. In the light of the growth of literacy in India, however, the report is not all that could be desired.

There is no other aspect of Christian work in India to which missions are becoming more alert than to the printed page ministry. Adult literacy programs, newspaper evangelism, the Youth for Christ Million Gospels Campaign, correspondence courses, leaflet evangelism and Gospel distribution campaigns all bear witness to this fact. For example, some 80,000 students have been reached through the Evangelical Alliance Mission's correspondence school program. Their *Life of Christ* course alone is being sent to 3,500 new students each month.

✦ This discussion of evangelism and its methods naturally leads us to ask, "Are the number of baptisms increasing?" Forty per cent of the answers indicate no change while another 40 per cent report an increase ranging from slight to double. The remaining 20 per cent report a decrease. The complete picture presents a call to prayer and more aggressive evangelism.

A question as to the place the missionary should have in India today brought the frequently expressed opinion that missionaries should give themselves to evangelism, particularly in areas in which there is no church. The need for persons able to train leaders for the church was also emphasized.

The change in policy of a leading denominational mission is of special interest. "Up till now," one correspondent explains, "we have been following the policy that missionaries were no longer needed and that we had enough Indian personnel. . . . Now our board has seen the folly of such a course and is making a desperate appeal for twenty-six new missionaries. The day of missionaries is not over, but it is time that we devoted our full attention to the winning of souls, and freed ourselves from so much useless machinery that grinds away and wastes money, accomplishing nothing."

In the realm of things to be eliminated, "foreign subsidization" headed the list. This, of course, was a commentary on the need for encouraging the Indian church to accept more of the responsibility for carrying on its own program. A growing desire to do away with expensive institutional programs, especially in the realm of high schools and colleges, was also evident from the replies received. Admittedly withdrawal of outside support for most of these institutions would have to be gradual. Any new or far-reaching evangelistic effort will still have to look to foreign sources for help.

✦ Those contacted by our questionnaire were evenly divided as to whether the church in the homeland is "apathetic to India in comparison with other mission fields." Those who felt that such an apathy exists explained it on the basis of "little fruit," and "failure to inform."

A "sadhu," or Hindu holy man. In India the ascetic way of life is highly esteemed.



July, 1953

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Rightfully seen, this presents the picture of a two-edged sword. One side brings cutting conviction to the church at home while the other should do the same to the missionary. If the missionary interest of the church in America is built alone on the statistical reports it receives from any particular field, then it is high time for the church in general and for the individual Christian in particular to rethink the missionary program. If on the other hand the missionary is yielding to discouragement and thus failing to keep his church accurately and prayerfully informed of the need and opportunity, then it is time indeed for him to rethink his task.

Let me add to this report the almost unbelievable fact that 65 per cent of the missionaries that have come to India since the close of World War II have already returned to their homelands for permanent residence. They came as reapers in His harvest field, but two out of every three have been compelled by health or circumstances to leave or have found the ground too hard, the weeds and thorns too thick and the sun too hot.

Think of the problems created by this constant turnover of personnel, of the loss, both in men and money, that is involved in this kind of program. Think—then pray for your missionaries in India, for they wrestle not against flesh and blood, but against the principalities and powers of darkness.

THE END

## From the Fields

### 500,000 Records

Gospel Recordings reports that during February they sent out their 500,000th gospel record. Meantime they are continuing their recording in various new languages in the Far East.

### Aftermath in Guatemala

Repercussions of the mob violence which took the life of National Holiness pastor Maximiliano Vasquez in Alotenango continue to be heard [MOODY MONTHLY, June, 1953]. Funeral services were held in the capital city with nearly a thousand Evangelical Christians in attendance. An experienced missionary of another society reports that it was the most impressive funeral he had ever witnessed in Guatemala City.

A number of arrests have been made, but the church and the family of the slain pastor prefer not to press charges. The governor, however, has declared that the guilty must be brought to justice. The priest who is accused of instigating the crime was reported to be in hiding.

On Sunday afternoon, April 19, evangelist Israel Garcia spoke to a public meeting in the auditorium of the Central American Bible Institute, in Guatemala City. In the course of his address he called for volunteers willing to take the place of the martyred pastor. There were twelve who stood up!

### Japan Revival

News from Japan continues to stress revival. The movement which began among the missionaries themselves has extended far beyond the original group. Both missionaries and Japanese have been deeply moved. Writes one mission-

ary, "It is something that I didn't think I'd ever see. It is not a little emotional stirring—it is revival!"

### C.I.M. Director Killed

A British jet airliner crashed just after the takeoff from Calcutta airport, with no survivors. To most of the world it was just another tragic air accident. It drew a little more interest than some, since not many jet planes are yet in passenger service.

To missionary-minded Christians, however, and especially to friends of the China Inland Mission, the crash took on a more personal significance. For one of the passengers on the plane was Fred Mitchell, home director for Great Britain of the C.I.M. and chairman of the great British Keswick Convention. Mr. Mitchell was on his way home from an important meeting of the directors of the mission, which had been held in Singapore. His loss will be deeply felt, for the Lord had given him some unusual talents in Christian leadership.

On the same plane was an American Methodist missionary, Paul Snead. Mr. Snead was head of a mission school in Malaya and was coming home on furlough. His father, A. C. Snead, is foreign secretary of the widespread Christian and Missionary Alliance.

### F.E.B.C. at Asiatic World's Fair

To the Philippines belongs the distinction of launching the first International Fair in Asia. In this tremendous exposition with the multitudes of visitors who would come to see the exhibits the Far East Broadcasting Company saw an opportunity for a vital Christian witness.



President Elpidio Quirino of the Republic of the Philippines speaks over DZAS and combined facilities of the Far East Broadcasting Company radio stations.

An area near the front entrance to the Fairgrounds in Manila was granted to the F.E.B.C. There a complete studio was built and staffed by personnel from F.E.B.C.'s Christian Radio City. In the studio each day a number of "live" broadcasts are put on which can be witnessed by the fair visitors. Robert H. Bowman, vice-president of F.E.B.C., reports that studio audiences pack out the "live" broadcasts.

Thousands of pieces of Christian literature have been distributed at the exhibit. Helping in the follow-up work have been the Navigators and the Orient Crusade. About a hundred a week have enrolled in the free Bible correspondence courses.

Moody Monthly



## I Worshiped With Our P.O.W.'s

[Continued from page 797]

Then the men inside the chapel began to sing "Faith of Our Fathers" and "Send Out the Life Line," tunes I knew so well but with strange Korean words. Meanwhile other men slipped in and filled up the back rows. We now had a full house.

I was fascinated by these hundreds of black-haired men sitting cross-legged in neat rows, and lustily singing the Lord's songs on His own day. They seemed to swing slightly from the hips and move their heads a little, to and fro, as they put emphasis and spirit into the singing. I was reminded of a field of ripe wheat bowing its head as swept by the wind.

On the side of the chapel by the piano a group of men with particularly large songbooks, obviously home made, seemed to surpass all the others in heartiness—they were the choir.

Chaplain Voelkel leaned over to me. "Do you see their songbooks? They made them all themselves, and spent hours copying out the music by hand."

Now the singing was over, and the Korean pastor who was behind the table that served as a pulpit, raised his hand. Every head was bowed for silent prayer. I too prayed, but after four or five seconds the zealous pianist began his tinny but otherwise perfect music; I could not pray any longer, and wished he would stop. Soon the prayer was over, the rows of black heads were lifted and I looked on the shining faces of these hundreds of men who not long before had been part of the Communists' military strength. They enjoyed their worship; indeed, this seemed to be the the highlight of the week's activity.

Each of the men had his Korean Bible placed on the mat in front of him. As the pastor began to read a portion of Psalm 78, paper rustled while they speedily found the place and joined in reading responsively.

My heart was stirred as the familiar melody of "Rescue the Perishing" began to rise from the chapel and drift out to the relatively indifferent outside. As a result of the faithfulness of God's people around the world, these men had Bibles, and books, and in God's providence He had placed His chosen servants in this rescue house to call Communists out of darkness into light.

A North Korean convert from the congregation was called on to pray, and he literally poured out his heart to God. I opened my eyes to look at him, and for an unforgettable moment glimpsed the entire congregation. Not one eye was open, not one white face could be seen, only the tops of hairy black heads. I felt irreverent, so I, too, bowed my head again.

Before Chaplain Voelkel spoke, there was a treat in store: the choir arose as a man to its feet, proudly holding the card-

board covered hymnbooks, with the leaves tied together by string. I understood the spirit of the song, and caught the international word "Hallelujah." This was a song of praise to the Lord, rising from full hearts in a prison camp.

THE chaplain, who had been a missionary in Korea for twenty-five years—most of the time since being graduated from Moody Bible Institute in 1922—now introduced me. I was heartily welcomed and in Oriental style I bowed from the hips in greeting. Somehow a lump rose in my throat as I sensed their welcome to me because I was a Christian.

I was surprised by what followed. Chaplain Voelkel, a quiet and, I thought, typical Presbyterian minister, started his sermon in the usual way; but before long, I realized by the tone of voice, dramatic gestures, fervent outbursts, and also by his regularly moving around the platform, he was almost like Billy Graham whom I had been with in America. I noticed that frequently he stretched out his arm and waved his finger in the style that Graham is so well known for in America.

He was no doubt illustrating his sermon, for at one point he flapped his arms like a bird on the wing. Later he said he was talking about an eagle sending the young ones out of the nest. As he went through these antics, the otherwise quiet and well-behaved audience moved from side to side from the hips and peals of laughter swept over the chapel. Even though I could not understand a word, I often knew when he was asking his audience a question, as the sound of affirmation came distinctly from his interested hearers.

As Chaplain Voelkel continued, the white teeth of the Koreans flashed frequently as they smiled or laughed. All eyes were on the preacher except when a P.O.W. would jot something down in his sermon notebook, or turn the leaves of his Bible to check a Scripture quotation. The chaplain spoke for thirty minutes, holding his hearers all the time.

At the close of the service, I went to another enclosure, and once again hundreds of men met with a Korean pastor for Sunday worship. This was the second of three regular Sunday services held in the P.O.W. camp. I found that in all, 2,400 of the 12,000 men in this camp regularly attend Christian services on a voluntary basis.

Later leaving the enclosure, I thought of the statement I had heard from the two Communist reporters I had met in Panmunjom the week before. These prisoners, the reporters claimed, were being forced to sign petitions that they did not wish to return to Red territory.

Remembering the shining faces and bowed heads of the men I had seen, I knew one reason why many had refused to be repatriated. Thank God for those who are helping them find the One who loves men's souls and the Giver of eternal peace and life!

THE END

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## ANSWERING YOUR

# Questions

NATHAN J. STONE

### Is God Inconsistent?

A friend of mine is disturbed over why God commanded the Israelites to slay in many instances entire villages. Also since God is all-powerful, all-present and all-knowing, He must have known that man would fail in Eden and fall into sin, otherwise He couldn't be God or all-knowing. So God would be inconsistent and hardly a God of love. How can I explain this?—Mrs. R. J. F., Iowa

God is infinite, eternal, holy and perfect in all His ways. Being omniscient, God of course knew that man would fall into sin and that sin would bring all the consequences of evil which have resulted ever since. God created man in His own image. He created him for His own glory, and in order that man might worship Him and have fellowship with Him. But to do this man must be a free creature and therefore with the power to choose. If he could not choose, he could not be free. Anyone created in the image of God must be a free creature with the power to choose.

But the power to choose implies objects of choice. And the power to do right necessarily also implies the power to do wrong. Only by choosing the right and by refusing the wrong could man be the kind of creature God wanted him to be.

But having chosen wrong, the liability to do wrong became a tendency in man, and through the first pair it has communicated itself to all their descendants—to all mankind. This is the only explanation of the presence of evil in the world which we can assume. God does not desire evil; He simply permits it. And He has permitted it for the best possible end of man.

With regard to your friend's objections and the records in the Old Testament of what we would consider barbaric today on the part of civilized people, God's instructions to Israel were in the form of a judgment upon the Canaanites. The wickedness of the Canaanites is hardly

describable. They polluted the very ground on which they lived. They were no longer worthy to occupy the land which God gave them. They were not worthy even to live, because they had become so evil and corrupted and abominable in all their ways.

It is quite clear from the Old Testament that God often used human beings in His judgments upon other people. He did so even with His own people Israel, when He brought upon them the invasions of the Babylonians and Assyrians and others, who treated them cruelly and carried them away captive, although they went beyond God's purpose in this and were themselves persecuted.

The sufferings of mankind are the result of the evils they practice. Mankind has had abundant opportunity to accept the Lord Jesus Christ. But mankind as a whole has turned its back upon Him. The Lord Jesus said He would be hated of the world and that His followers would also be hated of the world for His sake. The sufferings of mankind, then, may be attributed to its own sin and wickedness, the inevitable result of such things. When peoples and individuals refuse God, then they are left to their own devices and to all the results of evil in their lives.

God is still a God of love. And as a perfect creature He cannot be inconsistent. He gave His only begotten Son that all who believe in Him might not perish but have everlasting life. So the Lord Jesus Christ took upon Himself the sins of mankind, bore their penalty and their guilt in his own sinless soul. What this means none of us can even conceive, let alone fathom. It is beyond our capacity to realize the awful suffering which must have been His as the burden and the guilt of sin fell upon Him in our stead and in our behalf. Then it is also stated that God is not willing that any should perish, but that all should come to repentance.

It is, therefore, impossible and wrong to conceive of God as inconsistent. If men would truly believe on Him and realize His love for them, they would not question His ways. And the apparent difficulties, the apparent contradictions in the Bible would resolve themselves for

us; we would no longer be troubled by them.

\*\*\*

### THE MOST HOLY PLACE

Is it definitely stated anywhere in the Bible that the Most Holy Place in the tabernacle was in the form of a cube in measurement?—H. R., Chicago, Ill.

While it appears to be taken for granted by all that the Most Holy Place in the tabernacle was cubic in its measurements, there does not appear to be any Scripture in the account of the instructions and building of the tabernacle (Exod. 26:15-37; 36:20-28) which specifically states this. However:

1. It is quite possible that it could have been cubic in measurement because it is clear that the structure was ten cubits (about fifteen feet) high and ten cubits wide. The whole was thirty cubits long, and even on the basis of its contents the division of its two parts would logically have been made at ten cubits in length for the Most Holy Place.

2. It is quite likely that it could have been cubic in measurement because of the profoundly typical significance of the entire structure and all its vessels and furnishings. The Most Holy Place was above all the "dwelling place," the presence of the Most Holy God and its very measurements as a cube, as well as its contents, would suggest the perfection of the divine nature. The beautiful and glorious "vail" which separated it from the Holy Place certainly typified the Lord Jesus, as Hebrews 10:20 declares, as making the way possible into that Holiest of all, for sinners now cleansed by His blood and made "partakers of the divine nature" (II Pet. 1:4).

3. It is practically certain that the Most Holy Place was in the form of a cube on the analogy of its measurements in the temple. I Kings 6:20 declares: "And the oracle [Most Holy Place] . . . was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold."

### Public Worship

● One of the duties and privileges of a Christian is the public worship of God in Christ in the assembly of fellow believers. We are enjoined in the New Testament "not to forsake the assembling of ourselves together," and in the Old Testament we are told that "they that feared the Lord spake often together." Thereby, we give our souls a chance and get our heads out of time into eternity. This duty and privilege are increasingly disregarded today in Protestant Christianity, where, in many respects, liberty has gone to seed. In every church there is one preacher in the pulpit, but hundreds of preachers in front of him, for every pew is a preacher. A regularly filled pew on the Sabbath preaches an eloquent sermon on faith, hope, and love, and magnifies Christ as Lord and Redeemer. The empty pew preaches an equally eloquent sermon, but on the other side. It preaches that faith is an illusion, heaven a dream, and virtue a fraud.—Clarence Edward Macartney

Questions for answer in this department should be stated as clearly and briefly as possible and mailed to Answering Your Questions, Moody Monthly, 820 N. LaSalle St., Chicago 10, Ill. Initials only will be printed with questions, but be sure to include your full name and address with your letter, since anonymous inquiries cannot be answered.

## Golden Nuggets

### for Bible Students

By KENNETH WUEST

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#### INTENSE CHRISTIANITY

**P**AUL, writing to Timothy, says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). The word "study" has changed its meaning in the 300 years since the Authorized Version was translated. Today, when we use the word, we think of school, the classroom, the teacher, and books. But 300 years ago the word "study" meant something quite different, a meaning in keeping with the original Greek.

The Greek word is *σπουδάζω* (*spoudazō*). From the secular manuscripts of the early centuries, scholars have been able to ascertain how the word was used in ordinary conversation. Moulton and Milligan in their *Vocabulary of the Greek Testament* report the following examples: "I wish to know that you are *hurrying on* the making of it. *Make haste* therefore to put our little slave Artemidorus under pledge. In accordance with the king's *desire*. That he may *do his best* until it is effected. *Take care* that Onnophris buys me what Irene's mother told him." The ideas of "hurry on, make haste, do your best, desire, take care," are in the word. It speaks of intensity of purpose. The word is used also in Ephesians 4:3 translated "endeavor," and in Titus 3:12, where it is translated "be diligent" (A.V.).

While the living of a Christian life is a matter of dependence upon the Holy Spirit for the production of the Christian graces, it has its other side, that of an active determination and effort put forth to live that life. In this sense the Christian life is not a "let go and let God" affair; it is a "take hold with God" business. This is taught us by the Greek word translated "fellowship" in Philippians 2:1, and "communion" in II Corinthians 13:14.

The word is *κοινωνία* (*koinōnia*). It speaks of a relation between two individuals which involves a common interest and a mutual, active co-operation and participation in that interest. The saint's responsibility is not merely to yield to the Spirit, but to co-operate with Him in saying "no" to sin and "yes" to the Lord Jesus, in actively willing to live the highest type of Christian life, and stepping out in dependence upon the Spirit and living that life. It is an ideal interaction between the free will of the saint and the power of the Holy Spirit.

It is what Paul has in mind when he says: "Carry to its ultimate conclusion your own salvation, for God is the One who is always putting forth energy in you, giving you both the desire and the power to do His good pleasure" (Phil. 2:12, 13). The first is human responsibility, the second, divine enablement.

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# SUNDAY SCHOOL LESSONS

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July 19

## One World in Christ

Ephesians 2:8-10, 13-22

**MEMORY SELECTION:** *Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.*—Ephesians 2:19.

There is a real oneness in Christ, and it is evident that this is the true hope for unity in a divided world. Men strive for "one world" and we honor them for their earnest efforts even when we cannot accept their methods or their theory. There is one way to unity and a very blessed unity, and that is "in Christ."

How sad it is, then, that Christianity presents such a divided and often actually discordant front to a divisive and confused world. Can we not somehow lay hold of the truth as it is in Christ and come to the agreement and fellowship which will honor His name?

Our lesson today might well bear the title, "Only One Way," for we find here

### I. One Way to Be Saved (vv. 8, 9)

The verses preceding our lesson show how men apart from Christ are "disobedient, deceived, serving divers lusts and pleasures" (Titus 3:3), in fact, "dead in trespasses and sins" (Eph. 2:1).

Dead men, spiritually, come to life when they meet Christ and believe in Him. We were all "in time past" dead in our trespasses and sins, and entirely unable to help ourselves, when God in mercy and grace quickened us.

He did this for our good, but also for His own glory. There we have the only adequate explanation of grace. It was and is for His glory, a showing forth (v.7) of the exceeding riches of His grace through all the ages to come.

Being saved then is a matter of no small import. The new birth can take place in the most humble of places, but it reaches to the highest heavens in its meaning and glory. Winning souls is the greatest business in the world. Are you working at it?

But now we note the vital truth that there is only one way to be saved (vv.8 and 9)—by grace through faith, and, mark it well, apart from works; it is the gift of God. That necessarily leads to our next point, that there is only

### II. One Way to Serve God (v. 10)

We are saved to serve, and can serve in a real sense only after we are saved. While no works enter into salvation, the one who is saved is created "unto good works."

The professed Christian who loves to talk about being saved by grace, but does not live it out in the good works which God has ordained as the proper expression of salvation, need not be surprised

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if the testimony of his lips is nullified by the failure of his life.

We who have been saved must bring forth fruit, not in our own strength, but in our submission to Him and our willingness to be used by Him. That kind of service reflects and implements the gospel, which is the

### III. One Way to Unite Men (vv. 13-18)

In Paul's day the great division separating men was the difference between Jew and Gentile. That "middle wall of partition" (v.14) was broken down by Christ; but we fear that it is still up in our day, kept there by men who have also built many other "fences" to divide humanity.

The law of Israel found its fulfillment in the Christ of Christianity, and in Him the enmity is gone (or should be). Think what it might mean to this world of 1953 if the truth of the gospel could reach the hearts of all men.

That inevitably leads to the question, How hard have we—you and I—tried to bring the gospel to the peoples of the world? The answer is all too often an embarrassing admission of failure. But why go on in that way?

But now the Scripture breaks out into a declaration that there is just

### IV. One Way of Fellowship (vv. 19-22)

Two figures of speech are used here to try to express the inexhaustibly rich truth that in Christ we have such a satisfying and triumphant fellowship.

We who believe in Christ as Saviour and Lord have come into a new family. No longer strangers, we have come into the household of God. If we believe that and fully appropriate the blessing, we shall be strong, steady, joyous and useful Christians.

We are also members of a holy temple. Note that word "holy," for it indicates that we are saved to be holy. We are part of a temple built together with all the saints, into a dwelling place for the infinite God. These are eternal realities which should guide our lives and glorify our calling in Christ. It is indeed a great thing to be saved!

July 26

## Growing in Christlikeness

Ephesians 4:1-6, 11-16

**MEMORY SELECTION:** *But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.*—Ephesians 4:15.

God always sees to it that He has a messenger to speak forth His truth. So in this day when many preachers want to sound like businessmen, scientists and philosophers, we find philosophers, scientists and businessmen talking like prophets. In the face of a world situation which

is obviously out of hand, atomic scientists, historians and educators cry out for "moral, intellectual and spiritual reformation" or "a change of heart," and commend as our only hope "the mightiest force in the world—moral force."

We who are Christians have frequently forgotten the infinite power in Christianity, and have failed to live out before a desperate world the true answer to its problems.

The Christian Church, clearly presented in Scripture as a divine, living organism established by Christ to be His powerful witness in the world, has all too often become only a religio-social organization without power and with little respect from the world.

Our lesson presents vital and significant truth about how we as Christians can so clothe ourselves with the newness of Christ that we shall be effective and useful to God. It begins at the proper place and declares that we must be

### I. Right with God (vv. 1-6)

We are not setting some impossible goal here, for this is the normal expression of the Christian who will "walk worthily of the calling wherewith ye are called." It means something to be a Christian, but that truth must be translated into action.

This is to be in a Christlike spirit of "lowliness and meekness." How strange those words sound in this self-assertive age, but they are still the marks of a real Christian.

The great passage which follows (vv.4-6) would really call for page upon page of interpretation. Spirit-filled and Spirit-led believers are "one body." They have "one hope"—a sure expectation of salvation, and this is because they have "one faith" in the same Redeemer and Lord, and "one God and Father." Doesn't it make us ashamed that we can be so narrow and divisive in our dealings with other Christians?

That leads very directly into the second part in our lesson. Those who are right with God must be

### II. Right with Men (vv. 11, 12)

We are thinking now not so much of right personal relations, although they are involved, but rather a vocational rightness if we may so express it. We believe that one of the greatest failures and the most complete explanations of the breakdown of the church in its human relationships is the failure of men in the church to respond to the Holy Spirit's blessed work of calling and sending forth laborers in the Lord's vineyard.

The church is God's own chosen repository of the spiritual gifts expressed in the various ministries here recorded. The Holy Spirit calls men as He chooses. Blessed is the church which recognizes His call and sets men free to serve and supports them in their service, and doubly blessed is the man who hears the call and responds in obedience.

But we may as well face the facts: God calls and more often than not we do not listen and obey. The result? The mission fields at home and abroad languish in comparative neglect, as the church so largely forgets to pray, to give, to send in true divine measure.

Note that these five groups of witness-

Moody Monthly

es for the Lord, each with its special gifts and places of service, were made up of men who were not self-appointed, not those who chose a profession, but of those called by the Holy Spirit. Right at this point we have the explanation of many failures in Christian work.

Observe also that the pastor is not to do all the work of the church, but is to prepare others to do it. Yes, he will be a soul-winner, but essentially his ministry is to edify and instruct his people to become soul-winners. It is encouraging to note then that rightly related to God, and willing to do right in our relationship to men, we are

### III. Ready to Grow (vv. 13-16)

There is unity of faith, growth in knowledge, a steadiness which does not permit us to be led astray but to be constantly enriched in the truth, growing up to spiritual manhood. All too many of God's children are babes, requiring nursing care, when they should be mature and strong in God's service.

The Church of Christ is beautifully described as "fitly framed and knit together," a perfectly co-ordinated living organism, with every member performing its perfect service in building up the body in love for the glory of its Head, Christ. Do we in the church today measure up? We may and we can as we are fully yielded to Him.

August 2

### Christian Ideals for Family Living

Colossians 3:12-4:1

**MEMORY SELECTION:** *And whatsoever ye do, do it heartily, as to the Lord, and not unto men.—Colossians 3:23.*

As the most important relationship in human life, the family provides the greatest opportunity for the exercise of Christian character. One fears that we have permitted the pressures of other phases of life of far less importance to obscure or destroy the family and the home. We need a revival of right thinking and living in this realm.

Principles determine practice. What we believe always determines how we live, so we look first at

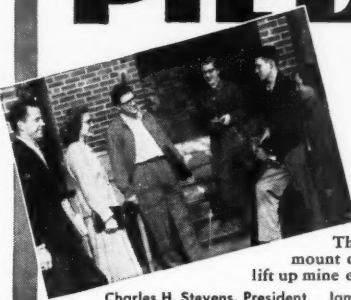
#### I. Principles (3:12-17)

Family life calls for the best in Christian experience and character. It is here delineated in graphic form. We are to "put on" (the figure of being clothed with a new garment which is so often used in Paul's epistles) this Christlike character by our faith and trust in Him.

There is to be that deep, earnest interest in others which is expressed by the word "compassion." That calls for a sweet kindness of disposition, a lack of pride or self-seeking. There is to be no harshness, but rather that attitude of meekness toward God and man which will be long-suffering, yes, forgiving even to those who spitefully use us.

This kind of life can be lived, or, as the figure of verse 14 has it, can be bound together only by love. It is indeed the very "bond of perfectness" which never fails (I Cor. 13). The peace of Christ enters into the picture here, for it is not

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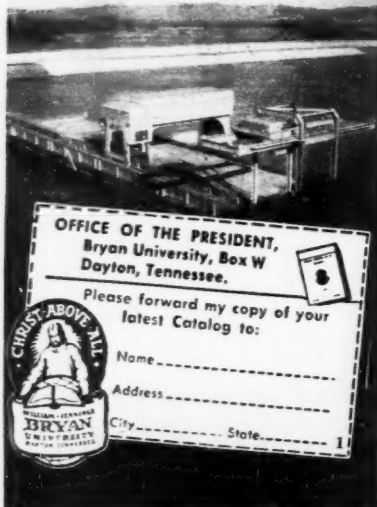
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only something to have in our hearts (thank God it is that—Rom. 5:1), but a feeling we are to possess and exhibit toward others.

The Word of God has a vital place in both personal and family life, but it must "dwell in our hearts"; in other words, it must be read, heeded, and learned, hidden in our hearts and memories. It also has a place in family life. Note verse 16 and consider how effectively and encouragingly it may be applied to our family devotions.

That kind of spiritual life shows itself in a life lived for the glory of God, in every phase and activity of daily experience. What a marvelous life a family will have together if its individual members will live like that in every detail of life, yes, all day of every day. Bear in mind that this is no impossible ideal of some preacher's imagination, it is the normal Christian life as revealed in Scripture for our everyday guidance.

With such a splendid background we are really ready to put these principles into

## II. Practice (3:18—4:1)

Now our lesson is ready to put truth into action in the vital relationships of the family life. They are essentially three in number, namely, marriage, the rearing of children, and the daily work of the members of the family. Get these matters right before God and man, and the problems of home life are solved. First we consider

### 1. Husband and wife (vv. 18, 19).

When a man chooses a wife and a woman chooses a husband, and they live together in accordance with Christian principles, there is established the most blessed relationship, far from the cool courtesy or the veiled hostility which often passes for marriage.

These verses only briefly state the teaching of Scripture on this matter, but they epitomize the whole truth. Happy is the woman who finds her God-ordained place and does not usurp her husband's place as head of the household, but gracefully and voluntarily works with him for the glory of God. That is God's order, and a good order. And blessed is the man who does not become the dictator-tyrant, but the true lover of his worthy wife, a man of courtesy and kindness.

### 2. Parents and children (vv. 20, 21).

Obedience is a virtue highly honored by God. It needs to be revived in our homes for the good of the children—and to please the Lord. On the other side, we need more fathers and mothers who recognize the delicacy of their sacred task in rearing children, who will encourage and not provoke their children. Believe me, this all takes the grace of God, and it is available every day, yes, every hour in the lives of our families.

### 3. Masters and Servants (3:22-4:1)

Nothing is more touchy and difficult in our day than so-called "capital-labor" relations, but we need to realize that there would never have been any such problems, and there would be no strife now, if both master and servant were actuated by Christian principles.

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August 9

**The Whole Armor of God****Temperance Lesson****Ephesians 6:10-20; Romans 14:19-21**

**MEMORY SELECTION:** *It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.*—Romans 14:21.

Living for Christ is a blessed privilege, a source of joy and satisfaction; but, mark it well, it is a battle of no small proportion against an enemy of skill and strength.

Satan has been on the attack against God's people in all ages. Lewis Sperry Chafer put it well when he said, "He disastrously won in Eden. He attempted Israel's extinction in Egypt; he sowed unbelief in their hearts in the wilderness... he attempted to slay Jesus many times; he persuaded Judas to betray Him; he desired to blot out the early Church by persecution and martyrdom... If the Church is God's and made up of redeemed ones, Satan must be against it. The master passion of Satan leads him, not only to strive for the success of his own projects, but also to wage an unceasing warfare against Jehovah."

We Christians are called to that conflict; and we go into it not with bravado, or carelessly prepared, but with the assurance that God is able to give us the victory.

Two things are necessary to the soldier who is trained and ready to go into battle. He must be thoroughly equipped and armed, and he must have well sustained morale. Our lesson tells us that the Christian soldier is ready, for he has his

### 1. Equipment Complete (Eph. 6:10-20)

There is a God-given arsenal with armor for defense and a weapon for offense. These are needed, for we face enemies far more tremendous than flesh and blood opponents. We must meet spiritual powers in their awful diabolical attack upon the soul of man. There are world-rulers working in the awful darkness of infidelity and sin which covers this world. It is no light and casual thing to be on the firing line for God.

We are to stand steady and true. The Oriental soldier had to prepare himself for action by binding together his loose-flowing garments with a girdle—to be made trim and efficient. For us spiritually that is accomplished by the truth of God. The Word of God will do that for us. Let us use it.

Clothed in the righteousness of Christ

July, 1953

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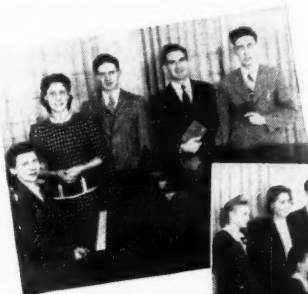
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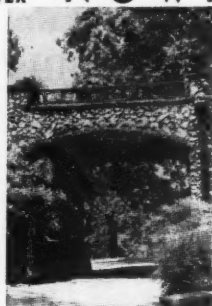
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as a breastplate, shod with the peace of God, with a shield of faith with which to parry the fiery thrusts of Satan, and his head protected by a helmet which bears the effective name and quality of salvation—the believer is ready to go into battle.

The one offensive weapon mentioned is the Sword of the Spirit, the Word of God. This is not the only place in Scripture where the Word of God is likened to a sword. Remember how effectively our Lord used the Word in the hour of His temptation in the wilderness; and His followers have found all down through the ages that it is a weapon that Satan cannot withstand.

When we use our words and our wisdom against him we find that we have met one more skillful and more adroit than we, but when we use God's Word we have put Satan up against that which is more than he can meet. Would we not do well to swing that sword with more frequency and more skill than we do? We will never be able to use it if we do not study it, learn it, and learn how to use it.

But now we must look at the spirit in which the Christian soldier proceeds to battle as we see that he is rated

## II. Morale—High (Rom. 14:19-21)

Not only at peace with God, but following things that make for peace with others, and that edify or build up, these things are part and parcel of the believer's life. It is an experience lived on a high plane of earnest Christian consideration.

We who follow Christ will do nothing, eat nothing, say nothing that will harm another. Though we might argue for our liberty, or be able to convince someone that we have a right to partake of some pleasure without harming ourselves, we will not do it if it sets a bad example or will offend a weaker brother.

This we must and will do not with reluctance, or feeling sorry for ourselves because of it, but gladly and in the high spirits of those who truly stand for Christ. Paul who could eat meats offered to idols (and later sold in the market) with a clear conscience said (I Cor. 8:13): "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

This spirit of self-control and voluntary discipline indicates the high level of Christian character and influence in the world. We are soldiers of Christ, ready equipped and willing to serve.

## REJOICING IN HOPE

Romans 5:2, 3

It is no great thing for a believer to be happy and bright when everything goes right, but to rejoice in the Lord and have the lips overflowing with His praises in a sick, diseased, or deformed body is indeed glorifying to God. Only a Christian can do this, while even a sinner can be comparatively happy down here when everything is fine. It is when the believer is happy under suffering that the power of Christ will rest upon him. Not many of us dare to say that we glory in our infirmity.

—A. V. R.

## Sin and Judgment in the Light of History

[Continued from page 801]

the judgments of God will fall on men and nations till the end of the age, there is a world of God's own making beyond history, even the New Jerusalem, a world in which God will make all things new (Rev. 21:5). This hope should enable the believer to work on without illusion and despair.

"Believers stand on a rock which no historical change can move. Even the most terrifying anticipations for the further development of civilization cannot ultimately shake their faith in the final goal which God has set for all His universe. No set-backs, not even the complete destruction of civilized life, can deflect history from that ultimate goal which is beyond itself" (Emil Brunner, in *Christianity and Civilization*).

Because the believer in the very best sense is "other-worldly," he can remain an optimist in the darkest day, when "men's hearts are failing them for fear" (Luke 21:26), for he knows that "the best is yet to be." "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:18).

THE END

Religious fervor and religious sense should be close companions on the King's highway. Far too often sense is so far behind that all it knows of what fervor has done is learned by the ash heaps of the fires fervor has kindled.—*The Continent*

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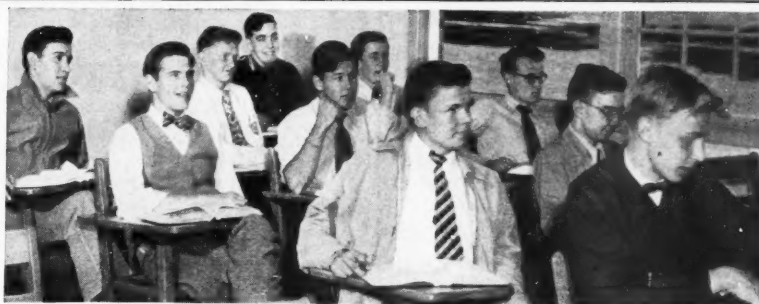
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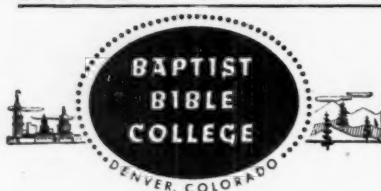
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# How the Bangles Do It

By Aunt Theresa Worman

"Dry old things," thought Freddy as the  
Bangles started their family devotions—  
but what happened then was a BIG surprise!

WHAT would you like to have for dinner, Billy?" asked Mother Bangle. Billy's friend, Freddy, was coming over the next night for dinner and to spend the night. Billy knew just what he wanted to eat—hamburgers and French fried potatoes.

The next evening at dinner, the Bangles and their guest ate all the hamburgers and French fried potatoes and ice cream they could hold. Mother had made faces on the ice cream—sliced red cherry for the mouth, and raisins for the nose and eyes.

As soon as they were through eating, Joey, only four years old, slid down from his chair. "Where are you going, Joey?" asked Daddy Bangle.

"To get the Bible and story book," replied Joey. He was having trouble with his "r's," so it was story book, instead of story book.

"Family devotions—dry old things," said Freddy to himself. They had them every night at his house and he just hated them. He wanted to get away from the table and play.

"Shall we say our week's verse together tonight?" asked Daddy Bangle. Daddy was opening the Bible to the verse I Corinthians 13:4. He handed the Bible to Freddy, saying, "You can read it along with us, Freddy." All the Bangles, even little Joey, knew the verse. So all of them with Freddy said, "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up."

Now, let's see," said Daddy. "Last night we prayed for the Donaldsons in South America, didn't we? You see, Freddy, we have our missionary map right there on the wall. Isn't Mother Bangle good to let us clutter up her nice dining room with a missionary map? Well, we have pictures of our missionaries in the different countries pasted on the map. Each day we remember a certain country. This is Friday and that's our night for what place, Patty?" asked Daddy.

"Africa," replied Patty.

"Do you want to show us where Africa is on the map, Patty, and tell us whose pictures are pasted on different stations?" questioned Daddy Bangle.

Patty Bangle arose and went to the map promptly. "This is Linda Paul. She's in Belgian Congo. And Mr. and Mrs. Meyers and Cherry Lee and Jimmy and their new little baby are here, too. And way down here there's a picture of Mr. Sanders. And in French West Africa we pray for the Blackwells."

"And we don't want to forget to pray for the lepers in the hospital at Nairobi, and also for the money for those two candidates, Mr. and Mrs. Balford, who are ready to sail when their support comes in," said Mother Bangle.

"Billy, you pray for our missionaries tonight," said Daddy Bangle, "and, Mother, you pray for our family and friends and any other needs you might know of."

So Billy and Mother Bangle prayed for definite persons by name. "Boy! This is keen!" thought Freddy. "My dad never lets any of us pray. He just prays that God 'will touch our lips from off the altar,' and things like that. I like this kind of praying."

Mother Bangle asked God's blessing upon her family, and Freddy was startled to hear her say, "And do bless our guest, Freddy, in a special way. Make him a true soldier of the Lord Jesus at home, at school, and at play." He liked to have his name mentioned in prayer. He had never heard anybody really say his name before when they prayed.

AFTER they had prayed, Daddy took the Bible storybook and said, "We'll see if you have your thinking caps on tonight. I'm going to read you a Bible story, and where the name of the important character is I'll say 'blank.' See how many of you can guess who it is by the time I've finished reading the story."

"Blank took a long trip. She didn't ride in an automobile. She didn't ride on a train. She didn't ride in an airplane. She didn't ride in a boat. And she didn't walk. Blank rode to King Solomon's country on the back of a big camel. Cloppety, clop, clop, clop went the camel. It was

"How the Bangles Do It" is condensed from the popular children's story book, *At the Bangles' House*, by Aunt Theresa Worman. It is used by permission of the publisher, Moody Press, Chicago.

a bumpy ride.

Freddy and the Bangles all listened as Daddy read on toward the end where the story said: "Blank asked Solomon many hard questions. He told her the right answers to all of them. Blank said, 'King Solomon is smarter than the people said he was.'"

"God had made King Solomon rich. God had made King Solomon the wisest man in the world."

Daddy Bangle looked at those at the table with a twinkle in his eye. "Freddy, I believe you know who 'Blank' is in the story."

"The Queen of Sheba," answered Freddy.

"Is that right, Billy?" asked Daddy.

"It sure is," answered Billy. He was proud that his friend knew the answer. The Bible story was ended.

Later Billy and Freddy were working on a stool Billy was making in the basement, when Freddy spoke up. "I wouldn't mind our family devotions if they were like yours," he said. "At our house my dad does all the reading and all the praying. And boy! does he pick out the long chapters in the Bible, and does he use the big words when he prays! I wish he'd let me read or pray once in a while, like you kids do."

"Maybe he would if you asked him," said Billy. "Maybe your dad doesn't know you'd like to read and pray sometimes."

"I'm going to ask him," said Freddy, and he did.

† The next day Billy was over at Freddy's house when he said to his father, "Dad, over at the Bangles they have a big map of the world on the wall with missionaries' pictures on it, and they take turns reading the Bible and praying. It's keen."

"What are you talking about, Freddy?" questioned his father.

"The Bangles' family devotions—they are fun," said Freddy.

"Yeh, but they didn't used to be," said Billy. "Patty and Joey and I used to squirm and pinch each other under the table and everything. Dad used to have to stop reading and scold us and sometimes send Patty or me, or both of us upstairs," said Billy.

"What happened to change it?" asked Freddy's father.

Billy forgot what Freddy had said about his dad reading long chapters and praying with big words, so he blurted out, "Oh, Dad was reading big, long chapters in the Bible and praying big, long prayers that we couldn't understand. Then my Aunt Mildred came to visit us. She's Dad's oldest sister. One night I didn't behave during devotions and Dad scolded me and sent me upstairs. Mom was embarrassed in front of Aunt Mil and she started to cry, then got up and went to the kitchen. Joey cried because Mom did, so the family couldn't have any devotions that night."

"I was lying with my face buried when Dad came into my room. I wasn't crying 'cause I was too mad inside to cry. I didn't like family devotions, and I wished I had nerve enough to tell my dad. Then I heard Dad say, 'Billy, I think I owe you an apology.' Boy, I looked up! Dad wasn't going to scold me."

"Your Aunt Mil has been talking to

me like a Dutch uncle," said my dad, 'as she used to do when I was a boy like you. She thinks we should have simpler family devotions, something that you and Patty and Joey can understand and have a part in. She said it would be better if your mother and I read the long chapters and said the long prayers in our room, and do you know I believe she's right.'

"Next day I went downtown with Aunt Mil and we bought a great big map of the world, and our preacher gave us some pictures of the missionaries our church is interested in. We pasted their pictures on the countries where they preach. Boy! have we learned lots of geography and things! Joey's just four years old and he knows the names of lots of countries."

"Patty and I read what we want to in the Bible. My dad likes it this way better too. He says it's nice for him and Mom to read the Bible and pray together in their room, when he doesn't have to be a disciplinarian—something—it's a big word—"

"Disciplinarian," said Freddy's father. All of a sudden Billy realized that he had made a big, long speech—maybe the longest one he had ever made in his life to a grown-up. And all of a sudden he remembered that Freddy's Dad read big, long Scripture portions and did all the praying. Billy's face got red and he started to stammer, "But you can read long chapters if you want to."

"Don't be embarrassed, Billy. I can take it," said Freddy's father. "I see exactly what you're driving at. I've been doing all my Bible reading at the table with our family. I didn't realize that my eleven-year-old boy and the twins and our three-year-old might not enjoy the same kind of reading and prayers. From now on family devotions in this house will be geared for the family and not for Mother and Father. Mother and I can read and pray in our room as you Bangles do."

Next week at prayer meeting Freddy's father gave a testimony. He told what a help and blessing Billy Bangle had been. That's how it happened that Mother Bangle had to type off twenty copies of the list of stories she and Aunt Mil had picked out of the Bible that are good for children to read for their devotions, either with the family or when alone in their rooms. Some of them were, "An Ax Swims" (II Kings 6:1-7); "Daniel, the Healthy Boy" (Daniel 1); "Walking and Talking" (Luke 24:13-35) and oh, many, many more.

THE END

A little four-year-old boy would say to his parents in the morning, "I will not get up until I see Jesus." At first they could not understand what he meant. Then they remembered the picture of Christ hanging in the room and understood. Not until it was light enough so that he could see the picture of Jesus would he get up.

But I believe there is here a lesson for all of us. We should never rise in the morning, begin our day's work, speak to our fellow men until we have seen Jesus. I suggest this as a motto and a practice for the new year, "I will not get up until I have seen Jesus."

If that becomes our daily rule, I am sure we will have a blessed new year.

—Evald J. Conrad, in *Evangelize*

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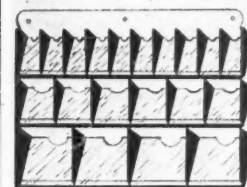
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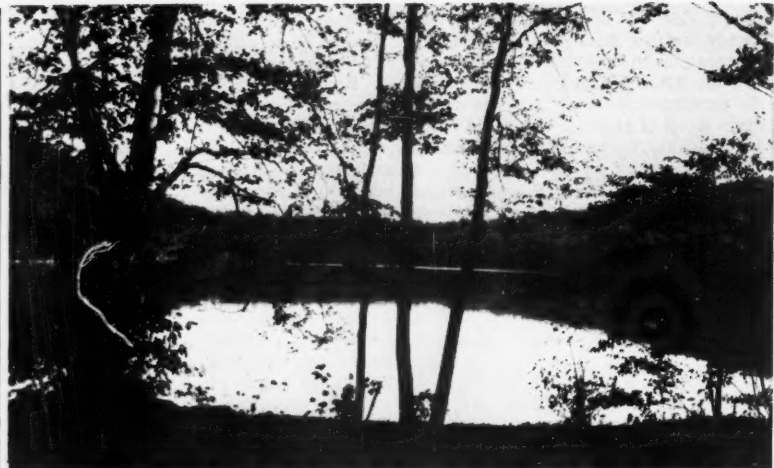
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highway 11. Young People's Conference, July 17-24;  
Cortland Christian Youth Time, July 25-Aug. 1;  
General Bible Conference, Aug. 2-16. For infor-  
mation address: Mrs. Merle E. Tebo, 18 N. Main St.,  
Homer, N.Y.  
**Deerfoot Lodge (Boys' Camp), Speculator, N.Y.**  
Seven miles north of Speculator, on Whitaker  
Lake. Camp season, July 4-Aug. 15, divided into  
three two-week periods, beginning July 4, July 18,  
and Aug. 1. For information address: Alfred A. Kunz,  
director, Deerfoot Lodge, Speculator, N.Y.  
**Harvey Cedars Bible Conference, Harvey Cedars, N.J.**  
On Long Beach Island, 40 miles north of Atlantic  
City, N.J. Conferences, June 29-Aug. 7. For infor-  
mation address: Al Oldham, director, Harvey Cedars,  
Harvey Cedars, N.J.  
**Hephzibah Heights, Monterey, Mass.**  
General conference for the family—meetings for  
children, July 3-Sept. 7. For information address:  
Hephzibah House, 51 West 75th St., New York 23,  
N.Y.  
**Highland Lake Bible Conference, Highland Lake,  
N.Y.**  
Seventeen miles northwest of Port Jervis, 90 miles  
from New York City. Staff Conference, June 27-  
July 4; World Missionary Conference, July 4-11;  
Doctrine Week, July 11-18; Christian Workers  
Conference, July 18-25; Layman Speaks, July 25-  
Aug. 1; Youth for Christ, Aug. 1-8; General Con-  
ference, Aug. 8-15; Evangelism and World Vision  
Week, Aug. 15-22; Bible Teaching and Prophecy,  
Aug. 22-29; Victorious Life, Aug. 29-Sept. 7. For in-  
formation address: Merle Fuller, director, Highland  
Lake Bible Conference, Inc., Highland Lake, Sulli-  
van County, N.Y.  
**Lake Erie Bible Conference, Erie, Pa.**  
Six miles west of Erie on Route 5. Conference,  
July 26-Aug. 2. For information address: C. A.  
Bacon, business manager, Conference Manor, 4032 W.  
Lake Road, Erie, Pa.  
**Lakeside Bible Conference, Carmel, N.Y.**  
North of New York City. Camp units operated on  
conference grounds are: Camp Joy for boys and girls,  
Camp Whitaker for teen-age youngsters, Camp Hope  
for the handicapped. Camping, June 23-Aug. 31;  
Christian Workers Conference, Sept. 5-11. For in-  
formation address: William P. Willey, assistant di-  
rector, 290 Eighth Ave., New York 1, N.Y.  
**Montrose Bible Conference, Montrose, Pa.**  
Forty-five miles north of Scranton, Pa., 22 miles  
south of Binghamton, N.Y., on highways 106 and  
29. General Conference, July 4-Aug. 31. For infor-  
mation address: W. Douglas Roe, executive secretary, 35  
Lake Ave., Montrose, Pa.  
**Morning Cheer Bible Conference, North East, Md.**  
Southwest of Philadelphia off Route 1. General  
Conference, May 29-Sept. 7; Boys Camp, Sandy  
Hill, and Girls Camp, Sandy Cove, both, June 29-

Aug. 24 (ages 7-15). For information address: Wil-  
ford Kalbach, assistant director, P.O. Box 3, Phila-  
delphia 5, Pa.  
**Mount Low-San Bible Camp, Harrisburg, Pa.**  
Eight miles east of Harrisburg, 1½ miles north of  
Linglestown, Pa. July Fourth Bible Conference,  
July 4-5; Labor Day Bible Conference, Sept. 5-7;  
Girls Camp, July 5-Aug. 2; Boys Camp, Aug. 2-30;  
Youth Camp, Aug. 31-Sept. 7 (16 and up). For in-  
formation address: J. H. Burnert, camp director,  
410 S. 13th St., Harrisburg, Pa.  
**North Mountain Bible Conference, Red Rock, Pa.**  
Twenty-six miles west of Wilkes-Barre on Route  
115. General Conference, June 29-Aug. 16; Ministers  
and Christian Workers Week, July 6-12; special week  
sponsored by the Wyoming District of Primitive  
Methodist Churches, July 13-19. For information  
address: Robert W. Lancaster, P.O. Box 22, Wilkes-  
Barre, Pa.  
**Ocean City Summer Bible Conference, Ocean City,  
N.J.**  
Southwest of Atlantic City. Conference, June 28-  
Sept. 7. For information address: Victor B. Beattie,  
director, 603 Tenth St., Ocean City, N.J.  
**Ontario Bible Conference, Lakeview, N.Y.**  
Six miles northeast of Oswego, N.Y., on shores of  
Lake Ontario. General Conference, July 26-Aug. 9;  
Children's Camps, July 13-20; Aug. 10-24; Christian  
Home League, Aug. 25-31. For information address:  
W. H. Roberts, conference president, State Street  
Road, Auburn, N.Y.  
**Pine Bush Bible Camp, Thompson Ridge, Orange  
Co., N.Y.**  
Northwest of New York City, east of Port Jervis.  
General Conference, June 27-Aug. 22. For infor-  
mation address: Howard Klenk, director, 9120 Colum-  
bia Ave., North Bergen, N.J.  
**Providence Summer Conference, Barrington, R.I.**  
Seven miles southeast of Providence on highway  
114A. Conference, July 4-Aug. 25. For information  
address: Everett S. Graffan, business manager, care  
of Providence Bible Institute, 100 State St., Providence  
8, R.I.  
**Rumney Summer Bible Conference, Rumney, N.H.**  
Conference, July 4-Sept. 7; Pastors Conference,  
July 25-Aug. 1; New England Conservative Baptist  
Conference, Aug. 1-8; Christian Education Con-  
ference, Aug. 8-15; Hi-Schoolers Conference, Aug. 22-  
Sept. 5; Camp Cathedral (girls, 8-15), July 4-Aug.  
29; Camp Pineridge (boys, 8-15), July 4-Aug. 29.  
For information address: Rev. George S. McNeill,  
executive secretary, New England Fellowship of  
Evangelicals, 9 Park St., Boston 8, Mass.  
**Stony Brook Conference, Stony Brook, L.I.**  
Fifty-five miles east of New York on highway  
25A. Lutheran Bible Conference, June 26-July 4;  
United Presbyterian Young People's Conference,  
July 4-11; Stony Brook Young People's Conference,  
July 11-18; New York State Christian Endeavor  
Union, July 19-25; General Bible Conference, July  
25-Aug. 1; Believers' (Plymouth Brethren) Bible  
Conference, Aug. 1-16. For information address:  
J. E. Hill, business manager, Stony Brook Con-  
ference, Stony Brook, L.I., N.Y.  
**Tri-State Bible Conference, Port Jervis, N.Y.**  
One mile from Port Jervis on U.S. highway 6.  
General conference. For information address: F. Leon  
Taggart, director, Tri-State Bible Conference, R.D.  
1, Port Jervis, N.Y.

### South

**Ben Lippen Conference Center, Asheville, N.C.**  
Near Asheville, N.C., on Route 4. General Con-

Moody Monthly



ference, June 27-July 6; General and Young People's Conference, Aug. 1-10; Ministers and Christian Workers Conference, Aug. 10-15; General Conference, Aug. 15-24; special Sunday Interior Mission Conference, Aug. 24-31; "Huskies" (boys only, 10-15 years), July 28-Aug. 25. For information address: J. Robertson McQuilkin, camp director, Ben Lippen Conference Center, Asheville, N.C.  
**Camp El-Har, Dallas, Tex.**

Conferences and camps for every age. Week-end camp open all year. For further information address: Lloyd E. Galde, manager, Camp El-Har, P.O. Box 896, Dallas, Tex.

**Camp Penick, Houston, Tex.**  
Seventy-five miles north of Houston on the shores of Double Lake in the Sam Houston National Forest, 4 miles from Cold Spring on U.S. highway 75. General camp program for boys and girls; youth center. For further information address: Gordon M. White-lock, camp director, Camp Penick, Inc., 4004 Wilmer, Houston 3, Tex.

**Great Smoky Mountains Bible Conference, Bryson City, N.C.**  
Conferences held monthly the year around. For information address: J. B. Marchbanks, Bryson City, N.C.

**Lake Louise Conference Grounds, Toccoa, Ga.**  
Sixty miles west of Greenville, S.C., 95 miles east of Atlanta, Ga., on U.S. highway 123. Anderson Independent News-carriers, June 30-July 5; Sword of the Lord Conference on Evangelism, July 6-12; Baptist Camp Meeting, July 13-19; Baptist Bible Conference, July 20-26; Back to the Bible Broadcast Conference, Aug. 3-9; Baptist Sunday School Conference, Aug. 10-16; Fishers of Men (national convention), Aug. 17-23; Youth for Christ, Aug. 24-30; Gideons Rally, Sept. 4-7. For information address: A. J. Philippi, directing manager, Toccoa, Ga.

**Ridgecrest Baptist Assembly, Ridgecrest, N.C.**  
Eighteen miles east of Asheville, N.C., on U.S. highway 70. Young Women's Auxiliary Camp, June 3-9; Southern Baptist Student Retreat, June 10-17; Southern Baptist Sunday School Conference, June 18-July 8; Southern Baptist Training Union Leadership Assembly, July 9-29; Foreign Missions Conference, Writers Conference, July 30-Aug. 5; Women's Missionary Union Conference, Aug. 6-12; Home Mission Board Conference, Baptist Brotherhood Conference, Aug. 13-19; Ridgecrest Bible Conference, Relief and Annuity Board Conference, School for Church Librarians, Audio-visual Aids Workshop, Leadership Conference on Christian Recreation, Social Service Conference, Meeting of the Southern Baptist Historical Society, Aug. 19-24; Convention-wide Church Music Conference, Aug. 25-31; Camp Ridgecrest for Boys (two camps—five weeks each), June 8-July 13, July 16-Aug. 20. For information address: Perry Morgan, manager, Ridgecrest, N.C.  
**Scripture Memory Mountain Mission, Emmalena, Ky.**  
In Knott County, southeastern Kentucky. Camp Nathanael (boys and girls camp), May 21-June 23; General Adult Bible Conference, June 30-July 5; Teenagers, July 7-21. For information address: Garland Franklin, director, Scripture Memory Mountain Mission, Emmalena, Ky.

#### Midwest

**Beulah Beach Conference Grounds, Beulah Beach, Ohio**

Forty-five miles west of Cleveland, Ohio, on state highway 2, U.S. highway 6. Children's Camp-Junior, June 27-July 4; Children's Camp-Senior, July 4-11; Eastern District Convention, July 13-19; Missionary Convention and Bible Conference, July 25-Aug. 9; Youth Camp, Aug. 10-15; Youth Conference, Aug. 31-Sept. 7. For information address: G. Edward Davis, district superintendent, the Christian and Missionary Alliance, Beulah Beach, Ohio.

**Cedar Lake Conference Grounds, Cedar Lake, Ind.**  
Forty miles from Chicago on U.S. highway 41. Conference, June 27-July 3; Christian Reformed Week, July 3-11; Conference, July 11-18; Reformed Church and Girls' Camp, July 18-25; Prophetic Conference and Junior Boys Camp, July 25-Aug. 1; Christian Business Men's Committee and Senior Boys Camp, Aug. 1-8; Youth Week, Aug. 8-15; Rescue Mission Workers, Aug. 15-22; Greater Europe Mission, Aug. 22-29; National Sunday School Association, Aug. 30-Sept. 7. For information address: A. J. Savard, manager, Conference Grounds, Box 87, Cedar Lake, Ind.

**Gitche Gumee Bible Camp, Eagle River, Mich.**  
Sixteen miles north of Calumet Mich., near U.S. highway 41. Children's Camps (10-15 years), July 12-25; Regular Camp for the Family, Aug. 2-22; Pastors' Retreat, Aug. 23-29. For information address: John J. Rader, camp director, Lake Superior Bible Conference Association, Eagle River, Mich.  
**Gull Lake Bible and Missionary Conference, Midland Park, Mich.**

On Gull Lake, 15 miles northeast of Kalamazoo. Transportation from Kalamazoo to grounds available by reservation. Conferences June 20-September 7. HCJB Missionary Radio Week, July 25-31; Conference of Witnesses to Jews, Aug. 1-7; Youth for Christ Week, Aug. 29-Sept. 4; Labor Day Conference, Sept. 5-7. For information address: Gull Lake Bible and Missionary Conference, Box 248, Kalamazoo, Mich.

**Honey Rock Camp, Wheaton's Northwoods Campus, Three Lakes, Wis.**

Eight miles from Three Lakes off U.S. highway 45, in Oneida Co. Girls Camp, June 29-July 11 (ages 9-12); July 13-25 (13-17); Boys Camp, July 27-Aug. 8 (9-12); Aug. 10-22 (13-17); youth leadership courses are taught with or without college

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Canada  
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credit. For information address: Honey Rock Camp, Three Lakes, Wis.

**Keweenaw Bible Conference, Port Huron, Mich.**  
Sixty-five miles north of Detroit, Mich., on U.S. highway 25 along Lake Huron. General Bible Conference, July 4-Sept. 7. For information address: Ernest Kuhnle, 5041 Woodhall, Detroit 24, Mich.

**Lake Geneva Youth Camp, Lake Geneva, Wis.**  
Seventy miles north of Chicago, Ill., on U.S. highway 12. Hi-Teens Round-Up (16-20 years), Young People's Conference, June 28-July 5; Girls Camp (ages 8-16), July 5-19, Aug. 2-9; Boys Camp (ages 8-16), July 19-Aug. 2, Aug. 9-16. For information address: Stanley E. Engstrom, camp director, Lake Geneva Youth Camp, Lake Geneva, Wis.

**Maranatha Bible and Missionary Conference, Muskegon, Mich.**  
Seven miles south of Muskegon, Mich., on Lake Harbor Road, off U.S. highway 31. Continuous conferences, June 28-Sept. 6. For information address: Maranatha, Lake Harbor Road, Muskegon, Mich.

**Midwest Keswick, Mound, Minn.**  
Twenty-three miles west of Minneapolis, Minn., on highway 7, at Lake Minnetonka. Adult conferences, May 29-31; July 2-5; Sept. 1-7; Sept. 29-Oct. 4. For information address: K. Sewall, Mound, Minn.

**Mission Forms on Medicine Lake, Minneapolis, Minn.**  
Ten miles northwest of Minneapolis, Minn., off highway 12. Peniel Bible Camp (adults and children), Aug. 3-9. For information address: Paul S. Rees, 810 S. 7th St., Minneapolis 4, Minn. Northwestern Schools Bible Conference (adults and children), Aug. 10-16. For information address: Edward D. Simpson, 50 Willow St., Minneapolis 3, Minn.

**Winona Lake Bible Conference, Winona Lake, Ind.**  
Forty miles west of Fort Wayne, Ind., 120 miles from Chicago on U.S. highway 50. Winona Summer School of Missions, June 22-27; Winona Lake School of Theology, June 17-July 24; Youth for Christ International Convention, June 28-July 12; Moody Bible Institute Alumni, July 12-19; Oriental Missionary Society, July 14-19; Winona Lake Bible Conference, July 19-Sept. 7; Sunday School Conference, sponsored by Scripture Press, July 21-25; Third Annual Training Conference for Rescue Mission Workers, July 26-Aug. 2; Christian Business Men's Convention, July 30-Aug. 1; Christian

Writers Conference, Aug. 2-9; Rodeheaver Sacred Music Conference, Aug. 3-15; National Fellowship of Brethren Churches, Aug. 24-30; Prophetic Conference, under auspices of American Association for Jewish Evangelism, Aug. 30-Sept. 7. For information address: Winona Lake Christian Assembly, Inc., Winona Lake, Ind.

## West

**Arizona Baptist Estates, Prescott, Ariz.**  
Bible Conferences, July 1-7; Women's Fellowship, July 7-10; Junior Girls Camp, July 13-20; Senior Girls Camp, July 20-27; Junior Boys Camp, July 27-Aug. 3; Senior Boys Camp, Aug. 3-10; Youth Assembly, Aug. 15-24; Laymen's Fellowship, Sept. 5-7; Pastors Conference, Sept. 7-10. For information address: George Vouga, Arizona Baptist Convention, 617 N. Third St., Phoenix, Ariz.

**Camp Bethel, Powell, Wyo.**  
On highway 14 atop Big Horn Mountains between Black Hills and Yellowstone Park. Intermediate Camp, July 20-25; Junior Camp, July 27-Aug. 1; Family Bible Conference, Aug. 10-16; Youth Camp, Aug. 17-23. For information address: Arthur W. Allen, camp president, Powell, Wyo.

**Camp El-Har, Dallas, Tex.**  
Conferences and camps for every age. Week-end camp open all year. For further information address: Lloyd E. Galde, manager, Camp El-Har, P.O. Box 896, Dallas, Tex.

**Campus by the Sea, Catalina Island, Calif.**  
Twenty-seven miles south of Los Angeles Harbor. Inter-Varsity Christian Fellowship Conferences (for students interested in intensive training in Bible study and Christian living), June 22-July 6; Aug. 1-29; Sept. 5-12; Holiday Camp, July 6-13. For information address: Campus by the Sea, P.O. Box Z, Avalon, Santa Catalina, Calif.

**Cannon Beach Bible Conference, Cannon Beach, Ore.**  
Seventy-eight miles west of Portland, Ore., on Oregon coast highway 101. General Conferences, July 11-17; July 18-25; Aug. 1-8; Village Missions, Youth Home Missions, Christian Business and Professional Women, Christian Women's Clubs, July 25-Aug. 1. For information address: Archie McNeill, Box 398, Cannon Beach, Ore.

## Hume Lake Bible Conference, Hume, Calif.

Near famous King's Canyon. Hume Lake Children's Camp, June 27-July 4; Hume Lake Family Conference, Christian and Missionary Alliance Conference, June 29-July 6; Hume Lake Junior High Camp, July 4-11; Sudan Interior Mission, July 6-13; Missionary Baptist, July 13-18; Christ Ambassadors, July 18-25; North American Baptist, July 25-Aug. 1; Radio Kids Bible Club, Aug. 1-8; Evangelical United Brethren, Aug. 8-15; Baptist Bible Fellowship, Aug. 15-22; Inter-Church Family Conference, Aug. 22-29; Conservative Baptist, Aug. 31-Sept. 7; First Presbyterian Young People, Fresno, Calif., Sept. 18-20; First Presbyterian Men's Retreat, Fresno, Calif., Sept. 25-27. For information address: Walter A. Warkentin, managing director, 155 Van Ness Ave., Fresno 1, Calif.

**Lake Sammamish Bible Camp Association, Seattle, Wash.**

Twelve miles east of Seattle on highway 10. Bible Conference, July 26-Aug. 3. For information address: Judith Lunbom, Bible Book Store, 120 Pike St., Seattle 1, Wash.

**Lake Whatcom Bible and Missionary Conference, "The Firs," Bellingham, Wash.**

Junior Camp (boys and girls), June 29-July 3; Junior High Camp, July 6-11; Family Conference, July 12-27; High School Camp, Sept. 4-7. For information address: Grant Whipple, 139 Cable St., Bellingham, Wash.

**Mount Hermon Association, Inc., Mount Hermon, Calif.**

Seven miles north of Santa Cruz, Calif., between routes 9 and 17. Japanese Young People, July 6-12; Evangelical Free Church, July 12-19; Christian Endeavor, Aug. 2-8; Bay Area Christian Youth Fellowship, Aug. 16-23; Young People, Aug. 24-30; High School Conference, Aug. 30-Sept. 5; Kids Camp, Junior High, June 29-July 5; Aug. 24-30; Junior Camp, July 6-12; Aug. 31-Sept. 6; Baptist Bible Encampment, July 19-Aug. 2; Bay Area Kids Camp, Aug. 2-9; Bay Area Junior High Conference, Aug. 9-16; Adult Conferences: Fuller Foundation, June 28-July 5; Missionary Conference, Aug. 2-9; Adult Conference, Aug. 9-16; Biola Conference, Aug. 16-23; Dallas Seminary, Aug. 23-30; Ambassadors, Sept. 5-7; G.B.M.C., Sept. 1-13; Leadership Training: Scripture Press Sunday School Week and Christian Writers Conference, July 5-11; C. E. Executives, Aug. 8, 9; Sunday School Conference, Aug. 10-16; Family Conferences: Baptist Bible Encampment, July 19-Aug. 2; Christian Reformed, Aug. 31-Sept. 7. For information address: Fulton C. Lyte, Box 81, Mount Hermon, Calif.

**Silver Cliff Ranch, Buena Vista, Colo.**

Seven miles south of Buena Vista and 18 miles north of Salida on U.S. Highway 285. Conference for adults and children, June 1-Sept. 30. For information address: S. Parker Woolmington, manager, Buena Vista, Colo.

**Southwest Bible and Missionary Conference, Flagstaff, Ariz.**

Conferences for adults, children, young people, and Indian divisions, August 4-16. For information address: George Baxter, P. O. Box 1430, Flagstaff, Ariz.

## Canada

**Blue Water Conference, Wallaceburg, Ont.**

Five miles east of St. Clair River, 3 miles west of Wallaceburg, Ont., off highway 40. Continuous summer conferences. For information address: Roy M. Martin, Blue Water Conference, Route 3, Wallaceburg, Ont.

**Campus in the Woods, Fairview Island, Ont.**

On Fairview Island. Camps for college students, June 16-July 14; Aug. 6-Sept. 3. For information address: James F. Nyquist, general director, Campus in the Woods, Fairview Island, Ont.

**Canadian Keswick Conference, Muskoka, Ont.**

On Lake Rosseau, 135 miles north of Toronto, on highway 11. For the entire family, June 26-Sept. 13; Young People's Week-end, July 3-5; Youth for Christ Regional Conference, Aug. 29-Sept. 7; Closing Special, Sept. 7-13. For information address, secretary, 14 Park Rd., Toronto, Ont.

**Glen Rocks Bible Conference, Muskoka Lakes, Ont.**

Family Conference, June 27-Sept. 7. For information address: Nathan Bailey, 145 Evelyn Ave., Toronto 9, Ont.

**Guelph Bible Conference, Guelph, Ont.**

General Conference, June 27-Aug. 1; Summer Bible School, Aug. 1-30. For general conference information address: Guelph Bible Conference, 46 Davisville Ave., Toronto 12, Ont. For summer school information address: Guelph Bible Conference, 188 Hillcrest Ave., Hamilton, Ont.

## Organizations

**The Christian and Missionary Alliance District Bible and Missionary Conference**

Delta Lake (near Rome), N.Y., June 25-July 5; Arlington, Tex., June 26-July 5; Camp Seelye (near Crestline), Calif., June 27-July 4; Glen Rocks, Rosseau, Ont., Can., June 27-Aug. 23; Hendersonville, N.C., July 3-10; Camp Hebron, Attleboro, Mass., July 3-12; Medicine Lake, Minneapolis, Minn., July 6-12; Toccoa Falls, Ga., July 6-12; Canby, Ore., July 9-19; Mahaffey, Pa., July 17-26; Alliance Redwoods, Calif., July 17-26; Beulah Beach, Ohio, July 25-Aug. 9; Redmond, Wash., July 30-Aug. 9; Arnold's Park, Iowa, July 31-Aug. 9; Summit Grove, New Freedom, Pa., Aug. 7-16; Des Plaines, Ill., Aug. 9-16. For further information address: The Christian and Missionary Alliance, 260 W. 44th St., New York 36, N.Y.

**Inter-Varsity Christian Fellowship for College and University Students**

Campus by the Sea, Catalina Island, Calif. For dates and other details write: Melvin J. Friesen, 815 Third Ave., Los Angeles 5, Calif. Campus in the

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## News Report

[Continued from page 823]

any vital and effective way," he said.

**FRANCE**—Fifteen French cities with a population of more than 100,000 have been posted with a minimum of 500 Gospel posters, reports David Cole, director of this work of the Greater Europe Mission. Cole plans to provide eight more large cities with the posters before July 1. Many smaller cities also have been covered.

**GERMANY**—The East German government has declared the Protestant Church youth organizations illegal and has threatened legal moves against the members, spokesmen for the Evangelical Church state. The action against the organizations was announced by the Communist Ministry of Interior.

## From Here and There

▶ Acting on the advice of his physician, Armin C. Oldsen, for two years speaker on The Lutheran Hour, has resigned that post and will preach his final Lutheran Hour sermon June 28. This last address will be from the Garden of the Gods in Colorado Springs in conjunction with the annual national convention of the Lutheran Laymen's League, sponsors of the Gospel broadcast. During the summer months the program will feature guest speakers from the foreign branch offices of The Lutheran Hour.

▶ The International Church Music Seminar, under the direction of the American Music Conference, will be a part of the International Churchman's Exposition to be held in the Chicago Coliseum, Oct. 6-9, announces Marcus W. Hinson, exposition manager.

▶ The American Home Bible League, Chicago, announces that 25,000 good used Bibles and Testaments are available to any foreign mission using English Scriptures. The League's drive for used Bibles was undertaken more than a year ago.

▶ More than two million pounds of clothing, shoes, and bedding were gathered by U.S. Lutherans in response to the 1952 Thanksgiving clothing appeal of Lutheran World Relief, it has just been announced. Refugees in Europe, Korea and the Holy Land will receive the contributions. American Lutheran church bodies also gave \$3,659,670 last year to support foreign mission activities on fifty-one fields in eighteen countries, according to Andrew S. Burgess, Luther Theological Seminary professor.

▶ The Iowa Supreme court has upheld the validity of a will which left \$70,000 in trust for "persons who believe in the fundamental principles of the Christian religion." The will is that of Dr. W. B. Small, a Waterloo physician and Methodist layman. The Iowa Supreme court said that the trustees are not required

to have absolute knowledge that the beneficiaries of the trust are persons who believe in the fundamental principles of the Christian religion. But they are only to believe that the beneficiaries chosen are endeavoring to promulgate those principles. The will was being contested by ten nieces and nephews.

▶ Approximately one hundred evangelists, businessmen, pastors and youth are planning to attend the Youth for Christ International sixth World Congress on Evangelism in Tokyo from August 9 to 16, reports Carl W. Engstrom, executive director of Youth for Christ. The group will leave Oakland, Calif., Aug. 3 and will be gone four weeks. It will participate in fifty evangelism crusades following the Congress in Japanese cities.

▶ The Harold Strathearn Memorial Lodge has been completed on LeTourneau Christian Camp site near Canandaigua, N.Y. The lodge is a \$75,000 guest house, containing twenty-five bedrooms, a modern kitchen and dining room, reports Harold J. Seeley, camp managing director.

▶ A Summer Conference on Church Music will be held at Calvin College, Grand Rapids, Mich. from August 19 to 27, Henry A. Bruinsma, conference director announces. The program will include panels and lectures in the field of liturgics and church music, special sessions for organists and directors, and special recitals and concerts which will be given each evening. Conference guest organist

[Continued on page 846]



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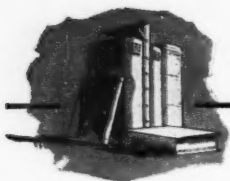
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# NEW BOOKS

G. COLEMAN LUCK, EDITOR

## Human Insight or Divine Revelation?

*MY SERVANTS THE PROPHETS*, by Edward J. Young. Wm. B. Eerdmans Publishing Company, Grand Rapids. 231 pages, \$3.00

Reviewed by Nathan J. Stone



Young

As a study on "the nature of the prophetic institution from a conservative point of view," this volume by a noted evangelical scholar supplies a long-felt want. The author's purpose is to show that "the prophetic movement in Israel was of a unique nature"; that the prophets of Israel were the recipients of a divine revelation, and not of mere human insight, or self-inducement; and that, as Messianic, their message was predictive of the future.

The fundamental fallacy of the critics—the naturalists and evolutionists in religion—is clearly exposed as ignoring the basic principle of Old Testament prophecy, that is, its claims of divine revelation. "Criticism" is therefore unscientific.

Heathen prophecy is shown as unworthy of comparison with Old Testament prophecy and totally inadequate as a criterion for judging the true nature of prophecy. The origin and development of the prophetic institution, as well as the relationship between false and true prophets, are thoroughly discussed and false views refuted. Well documented and indexed, this volume should certainly serve to strengthen true faith and encourage "the hope that is within."

**REFORMATION WRITINGS OF MARTIN LUTHER**, translated by Bertram Lee Woolf. Philosophical Library, Inc., New York. 402 pages, \$6.00.

This is volume one, *The Basis of the Protestant Reformation*. It stands in the same relation to the various biographies of Luther as the Psalms do to the account of David's life in the historical books of the Old Testament. In the Psalms we see the real David. In Luther's writings we see the real Luther which eclipses even his heroic stand at Worms.

We have first "The Ninety-five Theses" together with a letter to Albert of Mainz, a sermon on indulgence and grace, a letter to John Staupitz and one to Pope Leo X. Second, there is "A Short Exposition of the Decalogue," "Apostles' Creed," and "Lord's Prayer." Third, Luther's "An Appeal to the Ruling Class of German Nationality as to the Amelioration of the State of Christendom." Fourth, "The Pagan Servitude of the Church." Fifth, "An Open Letter to Pope Leo X." Sixth, "The Freedom of the Christian." All these are furnished with an introduction, text and notes by the translator. K.S.W.

**JOHN WESLEY'S NEW TESTAMENT, ANNIVERSARY EDITION**. John C. Winston Co., Philadelphia; 391 pages, \$2.50.

This edition is in recognition of the 250th anniversary of Wesley's birth. It is his translation from the Greek text, not a revision of the Authorized Version. His purpose was to furnish a rendering of the New Testament that could "be read and inwardly digested" by the converts of the Wesley revival, by "the common and unlettered man." He has retained the words of the Authorized Version where these are in accordance with his own translation. But where his translation varies from that version, the words are in italics, and where words of the A.V. are left out and none substituted, the omission is indicated by periods. The excellence of the great revivalist's work is seen by the fact that three-fourths of his 12,000 variations from the A.V. have been retained in later revised editions. This was the period when Chaucerian English was passing and modern English was emerging. Wesley's translation eliminates many of the obsolete forms which the A.V. still retains. K.S.W.

**CRUCIAL QUESTIONS ABOUT THE KINGDOM OF GOD**, by George E. Ladd. Wm. B. Eerdmans Publishing Co., Grand Rapids, 193 pages, \$3.00.

The gist of the author's interpretation of the kingdom of God is that while it is "primarily futuristic and eschatological," yet "men may now experience that kingdom as the spiritual reign of God within their lives." The fundamental issue in the term "kingdom" and the point of departure is "philological." Thus the primary meaning of the word *kingdom* in the New Testament is "reign" rather than "realm" or "people." There is no distinction between "kingdom of heaven" and "kingdom of God."

While the work is thoroughly sound, fundamental and premillennial, the author is at variance with that dispensational view of the kingdom which regards it as postponed since it was rejected by the Jewish nation.

In the comparatively brief compass of 183 pages the author surveys the field of interpretation throughout the history of the Church, with emphasis on "recent critical discussion" of these crucial questions, and brings sound exegesis and logic to bear on the subject. Thoroughly documented and indexed, it should challenge the interest and thought of all Christian people on this vital subject. N.J.S.

**THE GOSPELS TRANSLATED INTO MODERN ENGLISH**, by J. B. Phillips. The Macmillan Co., New York. 243 pages, \$2.75.

The author is already known as a New Testament translator for his *Letters to Young Churches* (1947). In this volume the Gospels are translated in the same forceful, idiomatic, modern-English style. Sometimes his translation approaches the paraphrastic style, especially when words not in the Greek text are added to clarify transitions. In all, the translation is done with due reverence for the sacred text and with honest effort to convey the true sense of the Greek. In his own words, the author has purposed to "translate the Greek text as one would translate any other document from a foreign language, with the same conscientiousness, but also with the same freedom in conveying, as far as possible, the meaning and style of the original writer."

Commendable is the manner in which Phillips has rendered the account of the

birth of Jesus. The circumstances surrounding His virgin birth are made crystal clear. Christological passages, such as the prologue to John's Gospel, are adequately and forcefully treated. Some idioms might be considered rather extreme, such as "Hurrah for the King of Israel" (John 12:12), but all in all, they are well chosen and meaningful.

In view of the excellent qualities of this work, it is with genuine regret that attention is called to Phillip's prefaces to the four Gospels. These are definitely based on the unreliable, vacillating theories of liberal scholarship. He rejects the Matthew authorship of the first Gospel and asserts that the author "whom we still can conveniently call Matthew has plainly drawn on the mysterious 'Q,' which may have been a collection of oral traditions." Doubt is also raised with respect to the Johannine authorship of John's Gospel. It is, however, stated that its author knew Jesus personally and had close spiritual acquaintance with Christ.

From the standpoint of good, clear, idiomatic translation, this work has much to commend it, but from the standpoint of the author's introductory statements as contained in the prefaces to the books, the volume cannot be fully endorsed. J.M.

**THE ART OF PRAYING AND SPEAKING IN PUBLIC**, by Herbert Lockyer. Zondervan Publishing House, Grand Rapids. 61 pages (paper), 50c.

Here is an encouraging little book for those who find themselves tongue-tied when it comes to speaking, praying or witnessing in public. The author has so thoroughly analyzed the situation that the untrained Christian willing to follow his suggestions will find an easy road to freedom of public ministry in any field he chooses.

The three chapters abound in most practical instruction stated in the simplest terms. The first chapter is designed to bring the worker into the proper relationship to the Lord, while the second grooms the voice for effective service, and the last offers timely exhortation on things to do, or to avoid. C.L.H.

**REPORT FROM CHRISTIAN EUROPE**, by Stewart Winfield Herman. Friendship Press, New York. 212 pages, \$2.50.

The author of this Religious Book Club selection has served in Europe as a pastor, a relief worker in the World Council of Churches, and a director of the Lutheran World Federation Service to Refugees.

He emphasizes that Europe is a major mission field whose spiritual ills can be cured, not with money, but by "the finer fruits of Christian faith and action." In his opinion "old-fashioned" evangelism with its message of individual salvation cannot reach poverty-stricken, peace-hungry Europe. The church and church members, he declares, must instead seek to unite politics and religion by going forth to contact the people where they live and work. He adds that the church must concentrate, not on charity, but on seeking and correcting the causes of social unrest, and on promoting "the highest social good."

The index lists the word *Christian* many times, but sin, blood, prayer, Jesus, and Christ are not once listed. But in spite of its onesided emphasis on works and the present life, the book contains an amazing store of facts about religions in "ism"-riddled Europe. M.S.

**THE MAN FROM MARS**, by George McCready Price. Review and Herald Publishing Association, Washington, D.C. 128 pages (paper), 25c.

This attractive booklet contains a collection of nine articles by Professor Price strongly refuting the evolutionary hypothesis and convincingly advocating the view that the earth is of comparatively recent origin, the present geologic conditions of fossil bearing strata having been caused by the deluge of Noah's time. The author feels that human civilization is well on its way to destruction, but that "the one who loves his Lord and believes His promise to return, always looks upon all these signs of a disintegrating world as just so many omens of the coming dawn and the glorious eternity beyond." Only a couple of passing

references indicate the writer's adherence to Seventh Day Adventism. G.C.L.

**LET YOUTH SING**, by Harry Dixon Loes. Van Kampen Press, Wheaton, Ill. 123 pages, \$1.00.

A junior-intermediate hymnal of value for the Sunday school or children's choirs. For the most part, children are singing from the adult church hymnal; why not a hymnal for their own use?

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**MIRACLE MELODIES**, by John W. Peterson. Singpiration, Inc., Wheaton, Ill. 64 pages (paper), 60c.

It is indeed a high compliment when a major publisher produces a book of compositions nearly all of which were written by the same person. This book is such a compilation. No musician deserves such recognition more than John W. Peterson, a truly gifted composer, who is using his ability to the glory of God.

There are 72 pieces in this collection. The book gets its name from the opening number, a duet entitled "It Took a Miracle," one of Peterson's best known selections. Every gospel singer should include this book in his repertoire. H.D.L.

**CHILDREN'S PRAYERS**, by Lucy Gray Kendall. Upper Room, Nashville, Tenn. 62 pages (paper), 35c.

A little book of brief meditations and suggested prayers to be used by and for young children. The simple thoughts are arranged for special occasions (e.g., Thanksgiving, Christmas), as well as for daily use at the table, family devotion time, etc.

Parents should welcome these aids in promoting a proper atmosphere and attitude in the spiritual growth of children. Appropriate illustrations which children will enjoy add a note of interest. L. E. M.

#### BOOK BRIEFS

**ON EAGLE WINGS**, by George W. Truett. Wm. B. Eerdmans Publishing Co., Grand Rapids, 186 pages, \$2.50. Seventh volume in the Truett Memorial Series and the second to be devoted to sermons on Old Testament texts.

**THE PRESIDENTS, MEN OF FAITH**, by Bliss Isely. W. A. Wilde Company, Boston. 284 pages, \$3.75. The background of each of our Presidents from Washington to Eisenhower is described, with particular emphasis placed on their religious faiths. Interesting and instructive reading.

**THE MUSIC OF PENTECOST**, by J. Paul Taylor. Light and Life Press, Winona Lake, Ind. 123 pages, \$1.50. While this volume contains some teaching peculiar to the Free Methodist position, it will be of blessing to any Christian and should quicken his desire for holy living.

**COMMENTARY ON ST. PAUL'S LETTER TO THE EPHESIANS**, by G. Stoekhardt, translated by Martin S. Sommer. Concordia Publishing House, St. Louis. 279 pages, \$4.50. A scholarly commentary on Ephesians by the late Dr. George Stoekhardt, one-time professor of Old and New Testament exegesis at Concordia Seminary, St. Louis. The author shows himself to be both a thoroughgoing scholar and a firm believer in revealed truth. While emphasizing, of course, the Lutheran point of view, this volume will provide a valuable addition to any library.

**ANSWERING GOD'S CALL**, by Frank M. Kepner. The Judson Press, Philadelphia. 110 pages, \$2.00. These sermons are for the most part the enlarged themes of messages given on the Baptist Laymen's Hour. The author was a successful evangelistic pastor in Pomona, Calif., until in 1946 he became executive secretary of the Southern California Baptist Convention. The messages are heartwarming and show how one man to-

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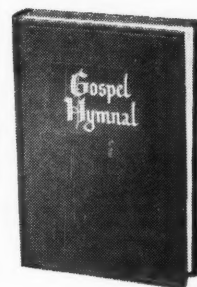
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**BIBLE TRINITIES**, by Mary Bazeley. Marshall, Morgan and Scott, London. 88 pages, 45c. This small volume, containing material given in a series of lectures at a Bible Training School is the fruit of much prayerful study of the Word. It frequently reminds one of Ruth Paxson; the author has much the same insight into Scripture and gift for analysis. Scriptural to the core and outlined with unusual clarity and comprehensiveness.

**TREASURY OF STEWARDSHIP ILLUSTRATIONS**, by Basil Miller. Warner Press, Anderson, Ind. 192 pages, \$2.00. Christian stewardship is presented, with a warmth and radiance so greatly needed today, by means of 164 stories which recount true experiences of Christian servants all over the world.

**THE GREAT PHILOSOPHERS**, by Radoslav A. Tsanoff. Harper and Bros., New York. 653 pages, \$6.00. A comprehensive history of philosophy with emphasis made upon the principal philosophers, from classical antiquity to the present. The work is an outgrowth of the author's forty years of teaching in this field. Unlike many volumes on the subject, it highlights the main currents in twentieth century philosophical thought.

**A MODERN WEeping PROPHEt**, by J. Irvin Overholzer. International Child Evangelism Fellowship, Inc., Pacific Palisades, Calif. 120 pages. An interesting and valuable history of the Child Evangelism movement, written as of the year 1947. The author relates a very impressive autobiography, weaving into the history a word picture of God's dealings with him, and his specific call to the great work of child evangelism.

**FOR SUCH AN HOUR**, by Ruth Margaret Gibbs. Published by the author, 2705 N. Merced Ave., El Monte, Calif. 46 pages (paper), 50c. A collection of forty-four poems all of them rather short and reprinted from seventeen different magazines. The verses are written on both sacred and secular themes. They are good poetry and make inspirational reading.

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**BEGGARS' KING**, by Howard C. Emmons. Van Kampen Press, Wheaton, Ill. 240 pages, \$2.50. A tasteful and spiritual handling of New Testament truth as it is interwoven with the imaginary tale narrated in this book. Historical setting is in the time of Christ. The writing is commendable and the viewpoint evangelical throughout.

**THE MYSTERY SHIP**, by John Bechtel. Van Kampen Press, Wheaton, Ill. 126 pages, \$1.50. A mystery story with an element of Christian testimony in it. Should be a tasteful substitute for the low type of adventure literature which holds such hypnotic sway over our youth.

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**YOU AND GOD**, by William J. Purdew. Exposition Press, New York. 54 pages, \$2.50. Old truths are presented with a fresh and helpful outlook in this study of some beloved chapters of the Bible.

**STRANGE TEXTS BUT GRAND TRUTHS**, by Clarence E. Macartney. Abingdon-Cokesbury Press, Nashville. 192 pages, \$2.50. A compilation of seventeen messages in which the author has taken some rather unusual phrases from the Scriptures and employed them as peepholes to vistas of important areas in the Christian life.

### RECENT VALUABLE REPRINTS

**REVELATION AND INSPIRATION**, by James Orr. Wm. B. Eerdmans Publishing Co., Grand Rapids. 224 pages, \$3.00.

**DOGMATIC THEOLOGY**, Vol. 2, by William G. T. Shedd. Zondervan Publishing House, Grand Rapids. 803 pages, \$4.95. This volume deals with Anthropology, Christology, Soteriology and Eschatology.

**DOGMATIC THEOLOGY**, Vol. 3, by William G. T. Shedd. Zondervan Publishing House, Grand Rapids. 528 pages, \$4.95 (\$14.85 for 3 volume set). Supplementary to the first two volumes and contains additional material on difficult matters already discussed in them.

**LITERAL TRANSLATION OF THE HOLY BIBLE**, by Robert Young. Baker Book House, Grand Rapids. 764 pages, \$5.00. By the author of the well known Analytical Concordance.

**EXPOSITION OF THE GOSPEL OF JOHN**, by Arthur W. Pink. Zondervan Publishing House, Grand Rapids. 3 volumes: 411 pages, 409 pages, 340 pages; \$4.50 per volume, or \$11.95 the set.

**THE BIBLICAL ILLUSTRATOR** (Philippians-Colossians), edited by Joseph S. Excell. Baker Book House, Grand Rapids. 697 pages, \$4.95.

**HOW TO OBTAIN FULLNESS OF POWER**, by R. A. Torrey. Sword of the Lord Publishers, Wheaton, Ill. 76 pages, \$1.50.

**NEW TESTAMENT IN MODERN SPEECH**, by Richard Francis Weymouth. Harper and Bros., New York. 456 pages, \$3.50. "Reader's edition," i.e., text only, no notes.

**THE GOSPEL ACCORDING TO ISAIAH**, by John Calvin. Wm. B. Eerdmans Publishing Co., Grand Rapids. 133 pages, \$2.00. Seven sermons on Isaiah 53, translated by Leroy Nixon.

**AN EXEGETICAL COMMENTARY ON THE GOSPEL OF MATTHEW**, by Alfred Plummer. Wm. B. Eerdmans Publishing Co., Grand Rapids. 451 pages, \$5.00. The author was master of University College, Durham (1874-1902), also fellow and tutor of Trinity College, Oxford.

**PHILIPPIANS, A DEVOTIONAL COMMENTARY**, by F. B. Meyer. Zondervan Publishing House, Grand Rapids. 191 pages, \$2.50.

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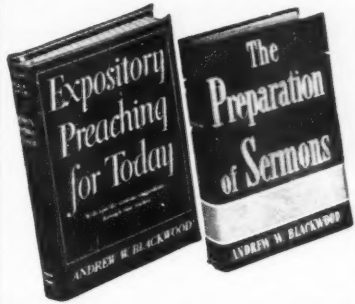
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I saw another sight I shall never forget—myself a sinner, standing on the brink of eternal punishment in the lake of fire. For one sin? No; for many, many sins committed against the unchanging laws of God. I looked again, and behold, Jesus Christ became my Substitute. He bore in His own body on the tree all punishment for my sin. He died on the cross that I might live in glory. He suffered—the Just for the unjust—that He might bring me to God. He redeemed me from the curse of the law. I sinned and was condemned to eternal punishment. He bore the punishment and I am free.  
The law of God required a perfect righteousness I never had. Again I looked unto Him and found that "Christ is the end of the law to everyone that believeth." The law required spotless purity, and I was defiled with sin. Again I looked unto "him who loved us and washed us from our sins in his own blood."  
I was a child of Satan, a child of wrath; "but as many as received him [Christ], to them gave he the right to become the children of God, even to them that believe on his name." And I found in Him not only my Substitute, but the full supply of every need of my life.  
I long to tell you of this Saviour, "for there is none other name under heaven whereby we must be saved."  
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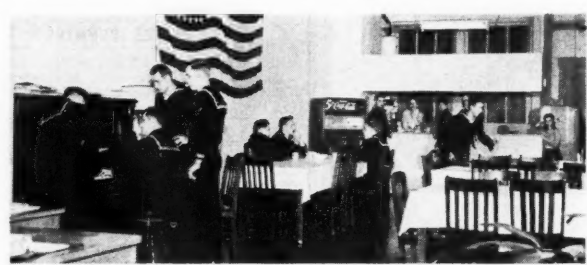
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## Service Center Spotlight

SERVICEMEN and women passing through busy San Francisco are welcomed at the Servicemen's Center, 524 Market Street, which is sponsored by the local Christian Business Men's Committee. Comfortable facilities for reading and writing are provided, as well as plenty of lounge space, a kitchen (coffee is always ready for the boys), telephone, "coke" machine, piano, ping-pong and shuffleboard. A revolving tract rack located on the second floor supplies reading material, including booklets and Christian papers.  
The center is currently staffed by Mr. and Mrs. Clarence Palmer. The visitor may also meet Nels Jensen, retired express company employee, who has spent a great deal of time there and who with other members of the committee keep the doors of the center open until 10:00 P.M. Conversations with the servicemen provide opportunity to help them and to point them to the Lord as Saviour. Many of the boys have been reached for Christ during the eight years since the center opened in July, 1945.

## News Report [Continued from page 841]

will be Paul Pettinga, head of the Department of Organ at the University of Illinois.

► The Word of Life Fellowship, Inc., of New York City held its thirteenth Anniversary Rally in Madison Square Garden in May. Jack Wyrzten, radio evangelist, delivered the anniversary message. The program included the Word of Life Singers, the Word of Life Quartet, and testimonies from persons from all walks of life, ranging from a bank president to a garbage man.

► The fortieth annual convention of the International Union of Gospel Missions was held at Indianapolis in May with Leonard Hunt, superintendent of the Wheeler City Rescue Mission as host. Central Christian Church was convention headquarters. The convention marked the observance of the sixtieth anniversary of the Wheeler Mission. Program speakers included Edward Dirks, George L. Bolton, Peter MacFarlane, Leon Sullivan, Mrs. William A. Sunday, and Dr. Addison Raws.

► The seventh annual Child Evangelism conference was held in Denver in May with Child Evangelism workers from across the country and several foreign countries sharing their experiences with one another. Speakers included Franklin F. Ellis, Dr. William W. Orr, V. F. Anderson, Frances Bennett, and Earl Trude.

► At City and Central high schools in Chattanooga, Tenn., students voluntarily gather three mornings each week to ask God's blessings on their day's activities and to pray for others. The prayer periods began during the recent Billy

Graham Evangelistic Crusade. A different attitude prevails about the school since the prayer meetings began, according to Mary Moore, Bible teacher. One of the biggest changes is in the school cafeteria where the young Christians say grace at the beginning of their meals. Principal W. H. Millsaps of Central praised the meetings as a fine contribution to the school life.

► A private plane crash in Lock Haven, Pa., has taken the life of Richard J. Smart, a Sunday school teacher at the Lock Haven First Baptist Church who was the pilot of the plane, and his four passengers. Smart was the brother of David Smart, music department instructor at Moody Bible Institute. The passenger victims were identified as Don L. Larimer; his wife Genevieve; and their two children, Barry and Kim. A three-way investigation as to the accident cause was made by the county coroner, the state police, and the Civil Aeronautics Board.

► The neighborhood type of evangelism on the local church level which was conducted by last year's Christ For Everyone campaign will be repeated in this year's campaign set for October 4 through November 1, Campaign President Horace F. Dean announces. Chairman for the U.S. is Dr. Charles E. Fuller of the Old Fashioned Revival Hour Broadcast; Premier E. C. Manning of Alberta, Canada, will be Canadian campaign chairman; Theodore Epp, director of the Back to the Bible radio program, is chairman on radio co-operation; and Dr. Harold J. Ockenga, Boston pastor, is chairman for New England.

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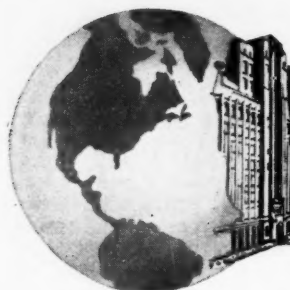
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# Institute and Alumni

HERBERT LOCKYER, JR., EDITOR

## Joins Extension Staff

**D**R. WIL R. JOHNSON, who for the past thirty years has been pastor of the First Presbyterian Church of Galveston, has joined the Extension staff of the Institute. An Australian by birth, he came to the Institute in 1913 at the urging of Wilbur Chapman and Charles Alexander. He is well known throughout the South for his Bible teaching ministry.



Johnson

Dr. Johnson will keep his residence in Galveston, but will be available for Bible conference work through the Extension Department of the Institute. For details write to Bernard E. Aldridge, Extension Department, Moody Bible Institute, 820 N. LaSalle Street, Chicago 10, Ill.

## Missionary Equipment Service Organized

A new non-profit corporation, the Missionary Equipment Service, has been organized to make the missionary dollar go farther. A large range of materials will be made available to missionaries and mission boards at from 20 to 50 per cent below list price. Although most items will be available for export only, a limited number of articles will be offered to churches and home mission boards.

As the organization grows, the stock will include such things as projectors, recorders, cameras, screens, public address systems, autos, jeeps, typewriters, generators, beds and certain types of clothing and furniture. An example of the tremendous saving this organization can provide is seen in the fact a public address system which ordinarily retails for about \$250 will be available from the M.E.S. for only \$93.

The corporation is thoroughly evangelical, and buyers must subscribe to the M.E.S. statement of faith. The officers are H. C. Crowell, of Chicago, president; H. E. Stockburger, of Chicago, vice-president; Edward Miller, of San Diego, Calif., secretary; and W. G. Nyman, of Glendale, Calif., treasurer. Floyd Larson is in charge of the Glendale, Calif., office, and H. H. Hipperson is the general manager of the Chicago office. All inquiries should be directed to 231 W. Chicago Avenue, Chicago 10, Ill.

## 148 Alumni Sail for Mission Field

Former students answered the missionary challenge last year to make 1952 a record year in the history of Moody Bible Institute. Names of 148 men and women have been added to the missionary roster at MBI for 1952. The record high of 148 tops the 1951 total of 137.

In the past eight years, a grand total of 1,043 former students has left for the foreign field, an average of more than 130 yearly. Of the 1952 total, Africa claimed the largest group—42. Wycliffe Bible Translators took 16 former students, more than any other board. Mid-Missions was next with 14. The others are serving under 44 other boards, according to diligent Jennie Gundersen '35, of Central Files, who records missionary sailings.

Since the founding of the school, 3,586 missionaries have gone to 95 countries under 199 mission boards. Of this total, 16 have received the martyr's crown. The largest group, 1,068, went to Africa. China is second with 657; and South America follows with 444.

A survey of some of the leading mission boards reveals that former students are in many places of leadership:

The Evangelical Alliance Mission director, David H. Johnson '22; assistant director, Vernon Mortenson '37.

China Inland Mission home director for North America, Herbert M. Griffin '20; editor of *The Millions* (formerly *China's Millions*), Ivan A. Albutt '29.

Sudan Interior Mission general director, Guy W. Playfair '10; home director, M. A. Darroch '32.

Africa Inland Mission president of the board for North America, Howard Ferrin '19; editor of *Africa Inland*, Ralph T. Davis '20.

International Child Evangelism Fellowship general director, Franklin Ellis '39.

Twenty-eight leading interdenominational boards of North America reported last year that approximately 20 per cent of their missionaries are former MBI students.

## Aunt Theresa on World Hop

On May 1 Theresa Worman (Aunt Theresa) left from Chicago International Airport for a four-month 30,000 mile globe-encircling journey.

By plane she was scheduled to travel to Hong Kong, with stop-overs in Hawaii and Japan to visit former students and

missionary friends. In Hong Kong she expected to be joined by her MBI classmate and veteran China missionary, Millicent Johnson. Together they plan to go by boat to Calcutta, and after a brief stay will fly to Rome, visiting Palestine, Egypt and Athens en route. Miss Worman will then tour the continent, Norway, Sweden, Scotland, and England before embarking on the *Queen Mary* for the Atlantic journey to New York, and then continuing by air to Chicago.

Thinking back to her school days at MBI she said, "I can remember when I wanted to buy a rose for a girl friend, but I didn't have the 15 cents; now through income from my books I can afford this trip! The Lord has been good and I want to use what He has given me so that I may have a richer ministry in the years ahead."

Besides radio work and KYB Club rallies, Miss Worman has in the past four years written thirteen books for Moody Press, which have sold more than 100,000 copies.

Many new, thrilling stories for boys and girls will be gathered as she sees children in other countries of the world.





## ALUMNUS OF THE MONTH

George F. Santa '37, script writer, author, and director of Christian Workers Service Bureau.

**M**OOODY Bible Institute has been the greatest influence in my spiritual life," says George F. Santa, well-known editor and youth director. Mr. Santa comes from the iron ore country of northern Minnesota. He tells how one night while driving home from a youth rally there he was led to the Lord by a young man who had been saved only the day before. His pastor, a Moody graduate, and a godly Sunday school superintendent urged him to come to the Institute for Christian training. God opened the way, young George responded, and in 1937 he not only graduated from the Pastors Course but was named class poet. For the next four years he was director of continuity in WMBI. During this time he wooed and won the staff organist (Ruth Wallin). In 1941 they were married.

His journalistic flair has been evident from high school days when he was editor-in-chief of the high school paper. Later he was editor of his junior college annual. After a three-year hitch in the army, '43-'46, he joined the staff of the Moody Institute of Science, and wrote the script for such outstanding films as "Dust or Destiny," "To Every Creature," and "No Vacant Chairs." He is presently doing part-time work for M.I.S. on future educational films and filmstrips.

Through the influence of Mr. and Mrs. Santa, three young people are present Day School students at MBI. He is a former Alumni Association president of the Los Angeles area. In 1950 he was elected as alumni director for the West Coast. He is the author of five youth books and is director of the Christian Workers Service Bureau, which is currently preparing youth program material in monthly packages for more than 300 pastors in 36 states, Hawaii, and Canada. Mr. and Mrs. Santa live in the smoke and smog of Hermosa Beach, Calif.

## Around the School

► From the *Moody Student*: "What with all the 'special meetings,' 'special speakers,' and 'special permission' around MBI we wonder if there is anything just plain or common any more."

► The Institute will be represented this summer at the Young Life Frontier Ranch in Colorado by Paul Robinson, R. D. Smith, and John Raymond.

► Dr. P. B. Fitzwater recently spoke at alumni rallies in Lansing-Detroit, Mich.

► Glass manufacturer William Garland is now a member of the Executive Committee of the Institute Board of Trustees.

► Jennie Ostlund, former supervisor of enrollments in the Correspondence School (who went to be with the Lord May 13), and Elizabeth Thompson, of Moody Press, each recently completed forty-five years of service to the Institute.

► Joyce Blackburn is now supervisor of production for WMBI.

► Dean of Men A. Franklin Broman has resigned as part-time pastor of the Waterman Presbyterian Church, Waterman, Ill. The Bromans live in Wheaton.

► The first showings of the Institute's new film, "The Prior Claim," will be in Milwaukee September 21 and Chicago October 5.

► Trustee Edward Johnson is now the executive vice-president of the Standard Savings and Loan Association of Los Angeles.

► Dr. Bernard Ramm, of Bethel Seminary, St. Paul, has won the \$1,000 first prize in the 1952 Moody Press Christian Textbook Contest for his book, *Protestant Christian Evidences*.

► A sixteen minute phonograph recording of Dr. Culbertson and the Moody Chorale is part of this year's student yearbook, *The Arch*.

► Earle Hulin recently directed the Institute Oratorio Chorus in presenting "The Holy City" by Alfred R. Gaul.

► Stephen Sitole, MBI student from Africa, will graduate this August after seven years of hard study at MBI. He will return this fall to minister to his people in southern Rhodesia.

## Faculty Engagements

Philip R. Newell—July 23-26, Erieside Bible Conference, Willoughby, Ohio.

Dr. S. Maxwell Coder—Aug. 8-31, Miami Beach Presbyterian Church, Miami Beach, Fla.

Dr. Alfred Martin—Aug. 30, Memorial Presbyterian Church, St. Louis, Mo.

James R. Calhoun—Aug. 24-29, Joliet Hi-C Club Camp, Midlothian, Ill. Aug. 30, Ganson Street Baptist Church, Jackson, Mich.

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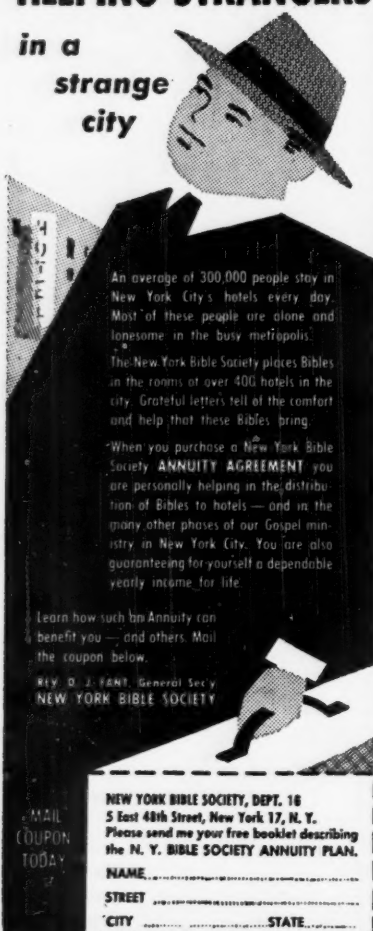
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## Moody Bible Institute Doctrinal Statement

What does Moody Bible Institute stand for doctrinally? This important question is answered officially by the following statement, which is signed yearly by the trustees, administrators and faculty of MBI.

**Article I:** God is a Person who has revealed Himself as a Trinity in unity, Father, Son and Holy Spirit—three Persons and yet but one God (Deut. 6:4; Matt 28:19; I Cor. 8:6).

**Article II:** The Bible, including both the Old and the New Testaments, is a divine revelation, the original autographs of which were verbally inspired by the Holy Spirit (II Tim. 3:16; II Pet. 1:21).

**Article III:** Jesus Christ is the image of the invisible God, which is to say, He is Himself very God; He took upon Him our nature, being conceived by the Holy Ghost and born of the Virgin Mary; He died upon the cross as a substitutionary sacrifice for the sin of the world; He arose from the dead in the body in which He was crucified; He ascended into heaven in that body glorified, where He is now, our interceding High Priest; He will come again personally and visibly to set up His kingdom and to judge the quick and the dead (Col. 1:15; Phil. 2:5-8; Matt. 1:18-25; I Pet. 2:24, 25; Luke 24; Heb. 4:14-16; Acts 1:9-11; I Thess. 4:16-18; Matt. 25:31-46; Rev. 11:15-17; 20:4-6, 11-15).

**Article IV:** Man was created in the image of God but fell into sin, and, in that sense, is lost; this is true of all men, and except a man be born again he cannot see the kingdom of God; salvation is by grace through faith in Christ who His own self bare our sins in his own body on the tree; the retribution of the wicked and unbelieving and the reward of the righteous are everlasting, and as the reward is conscious, so is the retribution (Gen. 1:26, 27; Rom. 3:10, 23; John 3:3; Acts 13:38, 39; 4:12; John 3:16; Matt. 25:46; II Cor. 5:1; II Thess. 1:7-10).

**Article V:** The Church is an elect company of believers baptized by the Holy Spirit into one body; its mission is to witness concerning its Head, Jesus Christ, preaching the gospel among all nations; it will be caught up to meet the Lord in the air ere He appears to set up His kingdom (Acts 2:41; 15:13-17; Eph. 1:3-6; I Cor. 12:12, 13; Matt. 28:19, 20; Acts 1:6-8; I Thess. 4:16-18).

## Try a Youth Retreat!

(Continued from page 805)

some cases as far as six months in advance.

Each group is presided over by its president, who in the general planning session on Monday morning reports his group findings to the other groups. Each organization soon learns that the other has much to offer by way of procedure and suggestions. Last year's general session unearthed plans for sending Christmas gifts to the boys in service; suggestions for the fall "Launch Out" banquet; and the possibilities of having a



To the winner belongs the spoils. Pastor Palmer slices the watermelon won by his team,

youth-sponsored evangelistic campaign to be held later in the fall.

♦ **SOMEONE** may complain: "All work and no play!" This is not true! By no means all the camp time is spent in meetings. There was baseball, volleyball, football, horseshoes, badminton, swimming, fishing, boating, pingpong, parlor games, and just plain "loafing." No one complained of nothing to do! In fact, the campers last year had more recreational and free time than in any preceding year. Highlighting the recreational activities was the keen competition between four teams (carefully chosen so as to avoid cliques). This group spirit did a lot for the camp and carried over into all phases of recreation. The winning team received a nice large, juicy watermelon.

Saturday night traditionally is fun night. What success it was last year! Following the Y.F.C. Rally there was a rush for the cottages. On the campers' return the lodge was suddenly transformed into a convention hall, a take-off on election year. Placards screamed their slogans. The usual campaign speeches were in order along with unusual demonstrations. It was uproarious from beginning to end. It did end as the conventioners left their makeshift hall and trudged to the beach where they sang themselves nearly silent and filled up on roasted hotdogs and ice-cold punch. After this cabins—and sleeplessness.

Speaking of cabins, the number of campers was limited to eight per cabin. Each had a sponsor. Each night before "lights out" one could expect the occupants to reach for their Bibles, read, and then have a time of prayer. Of course this did not mean that everyone thereafter immediately settled down to a night of quiet rest!

This in brief is the story behind our fall youth retreat. A little planning, enthusiasm and a touch of imagination will go a long way in bringing to your young people the same benefits our young people enjoy at Camp Duncan. So for a good start this fall, for inspiration, for better planning, arrange a "Camp Duncan" outing of your own!

THE END.



HAZEL GODDARD, Editor

# YOUTH

## *Supplement*

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Monthly



***The Man with Two Countries***



## "Naturals" Needed

By GEORGE COWAN

*Second in a series of letters to Bob from  
a friend on the foreign mission field*

Dear Bob:

Sorry it has taken so long to continue our discussion about the needs out here, but your recent letter reminding me of my promise did the trick and here we go again.

Something that is woefully absent in many of our missionaries is social adaptability, Bob. Perhaps you wonder what I'm getting at. Sound like a psychology prof, don't I? Anyway, it is something I had to learn after I got to the field. I never thought of myself as a wall-flower type, and I'm sure you are not, for they tell me you mix well with everyone and that you have a knack for getting next to unsaved kids without compromising your testimony.

♦ I thank the Lord, Bob, that He has given you the gift of a natural, unassuming, yet effective friendliness. It is a tremendous asset and one much lacking in some of us, to the hindrance of the gospel. And that is just my point. Out here where customs are quite different, where the socially correct thing may be the very reverse of what we do at home, the matter of social adaptability depends so much on a natural, genuine friendliness toward people.

At first, curiosity and interest in the very differences and in the newness of their ways intrigues one to learn about their customs, but the real test comes when one must learn to adapt himself, and in spite of blunders learn how to set his company at ease. That is a must if they are to be introduced to their Friend, the Saviour. Bob, the gift of making friends with people won't be wasted out here.

To be the "life of the party" at home in perfect ease without pride or show-offishness is one thing, but to be the center of attention and be at ease when the very strangeness of your appearance and the oddness of your ways is the thing that holds the crowd—that, Bob, is the challenge to social adaptability that I'm talking about.

♦ RELATED to the ability to fit in well is also the ability to be able to work well with people. This has shown up in your work on the student council this past year, which was commented on so favorably by your high school principal in a clipping the family sent me. You've learned it too, in athletics, where it's the teamwork that counts.

I'm glad that with all the leadership ability you have you can still be content in a humble place, doing your part, faithfully and quietly yet effectively, to help the team win. That is tremendously important on the mission field. You're lucky if you can learn it before you arrive. Just as someone has to be willing to block and run interference so that someone else can carry the ball for the touchdown in order that the team will win, so in missions someone may have to be willing at times to buy and ship groceries, or walk city streets renewing government residence papers, all so someone else can stay at his post, giving out the gospel.

Inwardly I've rebelled, Bob, when I've been asked to serve the group in some other capacity than doing the translation work out in the tribe, but I have found that it is only through teamwork that the job can get done. So if you are willing to run interference while someone else carries the ball, if you are willing to play any position that the captain orders so that the team will win, you'll get along okay here.

I'm warning you, however, it will challenge the reality and depth of your willingness to serve, to work and live with others of widely [Continued on page 856]

## TEEN TIP-OFF

from your YS Editor

Hello again!

According to reports, this is to be a record year for the vacation business. Thinking of vacations reminds me of some I have had. Two stand out in my thoughts.

The first was some years ago—one of those planned vacations. I had saved my money, made necessary reservations at a Christian conference and had persuaded an unsaved girl friend to go along.

We were plenty excited when we landed at that conference grounds! The first day we attended every meeting—even took notes. The second, I got up a little earlier and spent time reading and praying. From there on out it was a constant round of tennis, swimming, eating, fellowship and meetings. We began to be bored with the meetings and found ourselves skipping them whenever we could without being noticed. But we were having a great time, and at the end of the two weeks we both had beautiful tans and there was the sparkle of physical well-being that comes from relaxation and exercise.

It wasn't until the last night at the camp fire meeting that I realized what a miserable mistake I had made. I had spent two full weeks right in the midst of spiritual blessing yet my soul was starved, and I left camp knowing that I had missed the chance of a lifetime—the chance to grow spiritually. More than that, I had muffed a perfect opportunity to win my friend to Christ.

Then there came another summer, several years later. I had been engaged in Christian work in a small college town. Things were to be slow for the summer and I was free to go home and have a vacation with friends and family. It seemed the natural thing to do, but as summer school students came into town and a couple of new girls came to live at the home where I was boarding, I knew God wanted me to stay where I was.

There were two months of summer activities with the college students—tennis, picnics, swimming. Time was spent studying the Word, and days were started with prayer for openings to witness to the unsaved. At the end of those weeks, like that other time, I was tanned . . . physically fit—but what a difference! Through hours spent in Bible reading and prayer, I had experienced a closer walk with the Lord than I had ever known before. Several young people had been contacted for Christ, and since then I have learned that one of those young men has gone into the ministry. To top it all off, on my way home when the summer school was over, most unusual circumstances put me in contact with the man whom I later married! It would not have happened had I left in the spring.

Well, friends, there they are—two vacations. One was a complete flop . . . the other, a mountain-top experience. Make yours, this year, one that will count for Christ, won't you?

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The fantastic but true story of . . .

# The Man With Two Countries

By JOHN A. WITMER

**P**HILIP Nolan has made a place for himself in the annals of America as "the man without a country." Edward Everett Hale told his story so realistically that, despite his repeated denials, the rumor has persisted that it is true. In addition, the plight of Philip Nolan has become so commonplace in this modern day of DP's and political refugees that the rumor receives added credibility. Consequently, each Fourth of July "The Man Without a Country" is recited and portrayed at countless patriotic celebrations, and only a few of the persons really know for sure whether it is fact or fiction.

There's another patriotic story that needs to be told, however. "The Man Without a Country" calls it to mind by way of contrast. This is not the story of one man, but the story of many men, thousands of men—even millions—and of women and children, too. This is not the story of Americans exclusively either, but the story of men from almost every nation on the earth. It is not a story of the twentieth century only, or even of the nineteenth, but the story of every century and every generation as far back as the days of Jesus Christ.

By way of further contrast, this story is true—as true as the Bible, because that's where it is found. "Truth is stranger than fiction," they say, and this story certainly proves that adage. Persons who will argue that Philip Nolan really lived, call this story fantastic and unbelievable. This story is the biblical picture of the Christian—the man with two countries.

♦ The primary citizenship of the Christian is his membership in the kingdom of God. The Bible plainly states the fact of this relationship. Paul declares in Philippians 3:20, "For our citizenship is in heaven. . . ." (A.S.V.).

This heavenly citizenship provides many glorious privileges, too numerous to mention here. It also carries two definite responsibilities, which cannot be passed by.

The first is to live here and now as a citizen of heaven. Paul exhorts the Christians at Philippi to "let your manner of life be worthy of the gospel of Christ" (Phil. 1:27, A.S.V.). This Paul did himself, because a literal translation of his words before the council, in Acts 23:1, says, "Brethren, I have behaved as a citizen before God in all good conscience until this day."

The second responsibility involves our

service as a citizen. God honors each Christian with the highest calling known to man. He has committed unto us the ministry of the message of reconciliation so that, as Paul explains, "we are ambassadors therefore on behalf of Christ . . . be ye reconciled to God" (II Cor. 5:20).

Certainly this citizenship in the kingdom of God is primary. Its heavenly character and its glorious privileges demand our unswerving loyalty, and its solemn responsibilities require our ceaseless, Spirit-directed efforts. But this is only one side of the picture. Remember, the Christian is the man with two countries. He has an earthly citizenship, too, and it places privileges and responsibilities upon him also.

This earthly citizenship is always secondary. The Christian can never let his loyalty to his earthly government lead him into treason against his heavenly citizenship. On the other hand, however, the Bible clearly indicates that heavenly citizenship does not excuse the Christian from his responsibilities as an earthly citizen. We conclude, therefore, that the Christian who shirks his proper duties as an earthly citizen shirks also to that extent his responsibility as a citizen of heaven.

The apostle Paul was proud of his Roman citizenship and he demanded the privileges which were his as a result. As he was being led away from the mob in Jerusalem by the soldiers who rescued him, Paul addressed the captain. He said, "I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people" (Acts 21:39, A.S.V.). He also demanded the privilege of every Roman citizen to a trial of his case before Caesar (Acts 25:10).

♦ Few Christians fail to avail themselves of the benefits and privileges of their earthly citizenship, but the discharging of their responsibilities is another matter. It is on this point that we need to consider the scriptural injunctions concerning the duties of the Christian as an earthly citizen. The basis and necessity of such duties is explained by Paul when he writes, "There is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God" (Rom. 13:1, 2, A.S.V.).

The first responsibility of the Christian as an earthly citizen is obedience to his government. Paul declares, "Let every



Heavenly citizenship entitles you to many glorious privileges. Official U.S. Marine Photo

person render obedience to the governing authorities" (Rom. 13:1, Berkeley Version), because they possess the rightful authority from God to punish those who disobey. He continues, however, to say, "It behooves us, therefore, to be submissive not merely because of punishment, but also for conscience' sake."

The second responsibility of the Christian as an earthly citizen is support of his government. When the Jews sought to trap Christ by asking, "Is it lawful to give tribute unto Caesar, or not?" He answered, "Render therefore unto Caesar the things that are Caesar's" (Matt. 22:17, 21, A.S.V.). Although the Scriptures specify only the aspect of financial support of the government, the principle extends to every area of relationship, including voting, and I am convinced to military service. Paul generalizes the specific command into a principle when he writes, "Pay all of them their dues: Tax to whom tax is due; toll to whom toll is due; respect to whom respect is due, and honor to whom honor is due" (Rom. 13:7, Berkeley Version).

The third responsibility of the Christian as an earthly citizen is prayer for his government. Paul expresses it when writing to Timothy: "I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men: for kings and all that are in high places; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Saviour; who would have all men to be saved, and come to the knowledge of the truth" (I Tim. 2:1-4, A.S.V.).

Someone has well said, "The best patriot is the Christian patriot." The Bible stamps that statement as true. The Bible also indicates, however, as we have seen, that the best Christian is the patriotic Christian. The two things go together. The Christian must first of all be a good citizen of heaven, but if he obeys the commands of God's Word he will also be concerned about being a good citizen on earth, a man with two countries. How do you measure up?





Carl Rentschler leads group as they go on the air with "Christ for Me." (Right) Don Johnson "talks" to teen-agers in radioland.

## Teen-agers Tune In

*Dixie teen-agers give time and dimes to tell their buddies about real life*

**E**VERY Sunday morning about 6:30 in Memphis, Tenn., cars loaded with teen-agers head down toward "Ole Man River." But just a couple of blocks before they reach the river front they stop and unload at radio station WMPS. To look at the fellows and girls who pile out of the cars you wouldn't think they were any different from any other teen-agers, but if you'd follow them, you would be amazed at the way their chatter dies down as they enter Studio C. Within about five minutes other teen-agers enter, and heads are bowed in prayer as one of the group asks God's blessing on the half hour ahead.

This is serious business for these young people, for at 7:30 on the nose their voices will go out to teen-agers in six states. They know that the majority of their buddies out there do not know the Lord, and they are concerned about it. Some of them have the joy of their own conversions fresh in mind and they want others to know their Lord.

Coming from different high schools and churches in Memphis, the teen-agers represent varied backgrounds, experiences and interests, but they are completely sold on one idea and that is to witness to other teen-agers.

Although sixteen-year-old Don Johnson insists that the whole group is back of the program, Don is the fellow who first got the vision and who inspired his classmates to work with him. Don and song leader Carl Rentschler are the two main cogs in the wheel. They started with a handful of teen-agers, no money and very little talent, but they had the vision of getting the gospel out to their own age group.

Realizing that many areas in the six states which WMPS reaches are without TV and depend entirely on radio, they decided that radio was the best way to reach them. They pooled their pocket money, and saved dimes from their lunch allowances . . . some of them talked to their parents, some to friends, and the

result was that "Teen-agers for Christ" made its debut.

Since that time, in less than three months, other teen-agers have joined up, adults have become enthusiastic, pastors have invited them to their churches, free advertising space has been obtained in city busses and, most important of all, teen-agers are waking up at 7:30 to tune in!

Unlike many Christian broadcasts, "Teen-agers for Christ" does not use the cut and dried appeal of formal hymn singing, Scripture reading, etc. They come on the air with the challenging chorus "Christ for Me"; then Don greets the listeners with:

"Hello, out there! You teen-agers—how about spending the next fifteen minutes with our 'Teen-ager for Christ' crowd? We're just a group of Memphis high school students who want to pass on some important facts about life to you out there. We know that, being a teen-ager, you have some very definite ideas about God, about the Bible, and about Jesus Christ. Some of you might put on a front of not being interested, but you couldn't be sixteen or seventeen without at some time wondering about where you came from, what you're doing here, and whether there is really a God or not. So, that's why we're here—to give you some facts about these important questions.

"But right now the teen-agers are tuning up to sing for you . . ."

There are two or three lively choruses, interspersed with fervent, to-the-point testimonies . . . sometimes a solo or special number from talented members of the group . . . pointed remarks by the song leader; then the mike is turned over to Don, who talks to the listeners for about five minutes. The program draws to a close with a challenging chorus, such as "Follow, I Will Follow Thee, My Lord," and the group signs off with "Christ for Me." As one fellow put it, "There is more real gospel packed into those fifteen minutes than we get in

many an hour sermon."

Results? It is too soon to tell, but the group does know that teen-agers are listening. Each Saturday afternoon finds new faces at rehearsal, and the group is getting a real thrill out of serving the Lord. As to the dimes taken out of lunch money, as "sweets loving" Sammy puts it, "We're better off without too many groceries anyway!"

THE END

## Retort

*views from you*

### "Growing Up Spiritually" Tops

Being a worker among the young people, I have appreciated YOUTH SUPPLEMENT, but never before as I did this month. "Growing Up Spiritually" is excellent, and will be a great help to me as I have all Christian young people to teach. Give us more articles along that line.

Poynette, Wis.

MRS. LESTER THISTLE

### Cover Shot Attracts RAF Man

. . . a perfect illustration of young people really enjoying themselves [February YS cover]. Can you send me a copy and tell me something of the background of the young people pictured?

Kent, England

KEITH F. STONE

### "Going Steady" Creates Controversy

Tom Bailey was dating a girl who was not a Christian. If he were really a Christian, he should have talked to her about God. My mother married a man who was unsaved, but now he is a Baptist minister, so Tom must be partly wrong.

Kansas City, Kans.

D.P.

Thank you for the story "Going Steady." I too married one who was not a Christian and it was a mistake—a big mistake. Pray for me.

New Jersey

J.B.

# YOU and Your Young People

## Enemy Propaganda

By WALLY and ESTHER HOWARD

THERE is an enemy at work in the world, sowing false propaganda everywhere: false ideas about God, about Christ, and about God's purposes and plan of salvation. Many people are hiding behind these false ideas as excuses, but many others are kept from ever considering the gospel by this false information. That is what the devil wants. He plays young people for suckers by spreading false reports. This month let's uncover his strategy and get to the facts on this business.

### AFRAID? ASHAMED? ACCUSTOMED?—First Sunday

On your first Sunday, plan an informative program dealing with false ideas about God. Your purpose is to expose them, to answer them for any in your group who may have fallen for them, and to help your Christian young people understand the facts so clearly that they can be more effective witnesses.

Charles Finney, the great evangelist, once said, "A minister ought to know the religious opinions of every sinner in his congregation. How otherwise can he preach to them?" Now what is true of a minister ought to be true of any Christian who is trying to reach others for Christ. We need to know what they think, what keeps them from accepting the Saviour, what their objections are. Usually they are the result of the enemy's false propaganda, the same old lies he's been peddling for centuries.

You might approach this subject by having your group list, either orally or on paper, the false ideas people have. You will find that they center mainly around the three words which we suggested as a title for this meeting. People may be either afraid of God, ashamed of Him, or so accustomed to Him that there is no reality in their lives.

**Afraid:** God, to some, is a bully, a ferocious despot, a policeman. Here's enemy propaganda that almost all of us have gone for at one time or another: "Become a Christian and you won't have any more fun." God wants to rob us, the enemy whispers; He doesn't really mean our good.

**Ashamed:** In any group there are always those who cringe when the talk turns to matters regarding God. And in every high school it is a majority opinion that Christianity is sissy business, something just for women, or old folks, or "religious" people.

**Accustomed:** Many young people, especially those from Christian homes, take God so for granted that they have fallen into the same condition as if they had believed lies about God. He is not real to them. They simply aren't interested.

From your questionnaire you may get a lot of answers like those listed here. It's a good thing to read them in their own words (without identifying the individual) and devote your meeting to a discussion of them. Lead your group in finding the answer to each false notion.

### THE BIG SMEAR—Second Sunday

Satan wants, above everything else, to discredit Jesus Christ. So this Sunday let's concentrate on the enemy propaganda that is abroad concerning the Saviour.

You won't find much open, belligerent hostility. Instead, you will find that people are robbing Christ with shallow praise. Someone has said that whereas the first century crucified Him on a cross, the twentieth century would likely crucify Him with neglect. An all too common attitude is that He simply isn't important!



This month's topics will help you expose Satan's favorite strategy of sowing false beliefs. MBI Photo

What does the world really think of Jesus? Is He "a good man," "founder of the religion of Christianity," "prophet"? He claimed to be more. And any view that falls short of His personal claim to deity insults Him. But that's just what the devil wants to do, to have people settle for a lesser view of Jesus. Make Him "the supreme example," "the world's greatest man," but not God-man.

In Christ's day people were more honest. They realized His claim and knew that if He were not God, He had to be either deluded or a deceiver. The dilemma is as true today. He must be the One He claimed to be, or a liar or a lunatic. You cannot settle on some in-between view. Read John 8 carefully and see how this controversy worked out with His opponents. You can elaborate a great deal on this, but here at least is a suggestion for a Sunday evening meeting.

### "I'LL GET BY"—Third Sunday

Concentrate this week on false ideas regarding the plan of salvation. You've heard people say, "Everyone has his own beliefs. His are as likely to be true as another's. Sincerity is what counts." Or, "Just believing is too simple. We've got to work at being saved." Draw out of your group other false ideas that are current.

If you study Romans 2 and Luke 18:9-14, you'll find the two comprehensive excuses that include all others: "I'm not that bad," and "I'm religious." Romans 2 answers them. The excuse, "I'm not so bad," does not reckon with the severity and certainty of God's judgment, when He judges the secrets of men's hearts by Jesus Christ. Can you face having every deed, every idle word, every thought made public? The excuse, "I'm religious," fails to take into account the fact that God looks not on outward observances, but on the heart. He demands faith and surrender to Himself.

Here are some other false ideas to answer. *Regarding sin:* that sin consists of ugly, dirty things that even society recog-

nizes, instead of that independence of of God that issues in the things of pride, of self-righteousness, of respectability without submission to God.

*Regarding the cross:* that God can forgive without requiring a payment. One who says such a thing knows nothing about God's forgiveness, which is revealed only in the Bible and which is based on the terrific price of Calvary.

*Regarding substitution:* the idea that an innocent party cannot be punished for the guilty and the guilty go free simply by "believing." But what if God Himself chooses to step in and bear the punishment? Isn't He free to take our sin and let us go free?

*Regarding faith:* that "I've always believed in God." Perhaps you have, but do you know Him? There must come a time when we actively put our whole confidence in Him as Saviour and Lord. But isn't "just believing" too simple? No, because God has done the hard part on the cross. Now He offers a gift. There is nothing left for you to do but take it, and then begin to live for Him.

#### ANSWERING BACK—Fourth Sunday

Try this for your final July meeting, in summarizing all the enemy's propaganda that you've reviewed this month: Offer a dollar bill to the one in your group who can give the best reason for not being a Christian. Discuss each reason as it is suggested and answer it. You should conclude, to everyone's satisfaction, that "there really isn't any good reason."

If someone says "ignorance" he should win the dollar, because it is true that the one thing that keeps more people from the Lord than anything else is ignorance of the truth concerning God, concerning the Saviour, and concerning the plan of salvation. You will find that all the excuses offered can be lumped under ignorance.

Well, we hope your group has given the enemy a good licking this month, exposed his false propaganda, convinced young people who were wavering, and strengthened Christian youngsters to do a more effective job in standing up for their convictions.

THE END

#### "Naturals" Needed

*(Continued from page 852)*

different temperaments and backgrounds, to co-operate with people who do not see eye to eye with you . . . to be lenient in your attitude toward others' faults—this is the challenge to teamwork out here.

Well, Bob, I don't want to give you too big a dose each letter, so that's all for today. Remember, I'm praying for you, that God will guide you in any decision you make, and I'll write again before too long.

Yours in our Lord,

GEORGE

Mr. Cowan is with the Wycliffe Bible Translators now in service in Mexico.

Throughout our land—and probably in your home town—simple ignorance of the facts of the gospel is still Satan's most effective propaganda.



## Lesson in Socialism

By Thomas J. Shelly

*Mr. Shelly is a teacher of economics and history, Yonkers, N.Y., High School.*

AS a teacher in the public schools, I find that the socialist-communist idea of taking "from each according to his ability" and giving "to each according to his need" is now generally accepted without question by most of our pupils. In an effort to explain the fallacy of this theory, I sometimes try this approach with my pupils:

When one of the brighter or harder-working pupils makes a grade of 95 on a test, I suggest that I take away 20 points and give them to a student who has made only 55 points on his test. Thus each would contribute according to his ability and—since both would have a passing mark—each would receive according to his need. After I have juggled the grades of all the other pupils in this fashion, the result is usually a "common ownership grade of between 75 and 80—the minimum need for passing, or for survival. Then I speculate with the pupils as to the probable results if I actually used the socialistic theory for grading class test papers.

First, the highly productive pupils—and they are always a minority in school as well as in life—would soon lose all incentive for producing. Why strive to make a high grade if part of it is taken from you by "authority" and given to someone else?

Second, the less productive pupils—a majority in school as elsewhere—would, for a time, be relieved of the need to study or to produce. This socialist-communist system would continue until the high producers had sunk—or had been driven down—to the level of the low producers. At that point, in order for anyone to survive, the "authority" would have no alternative but to begin a system of compulsory labor and punishments against even the low producers. They, of course, would then complain bitterly, but without understanding.

Finally I return the discussion to the ideas of freedom and enterprise—the market economy—where each person has freedom of choice, and is responsible for his own decisions and welfare.

Most of my pupils then understand what I mean when I explain that socialism—even in democracy—will eventually result in a living death for all except the "authorities" and a few of their favorite lackeys. *Selected.*



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